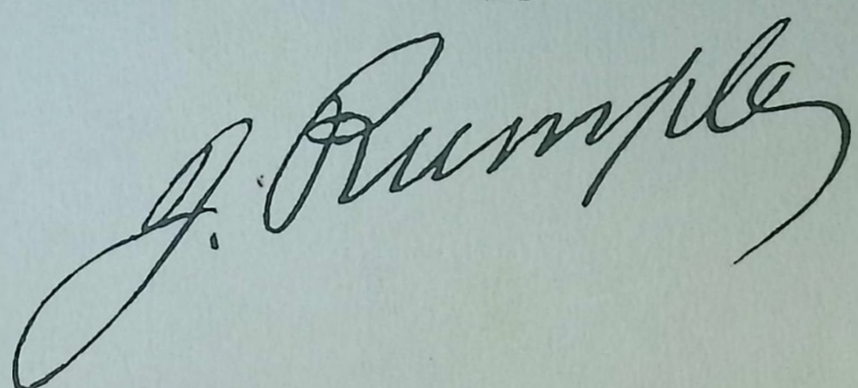
THE HISTORY OF PRESBYTERIANISM

IN

NORTH CAROLINA

BY



THE REVEREND JETHRO RUMPLE, D.D.

1827-1906

THE HISTORY OF PRESBYTERIANISM

in

NORTH CAROLINA

by

JETHRO RUMPLE

Reprinted from the North Carolina Presbyterian
1878-1887

WITH APPENDIXES

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FOREWORD

A dormitory at Davidson College and a building at the Barium Springs Orphanage have borne his name, but Jethro Rumple is known to very few persons today as the eminent man he really was: pastor, preacher, churchman, historian, educator, author, and beloved husband and father. There is scarcely an area of the church's life and work in North Carolina to which at some time in his career Dr. Rumple did not make a significant contribution. His pastorate at Salisbury ran for 46 years. He, more than any other man, was responsible for the founding of the Barium Springs Orphans' Home. His activities in the local church, presbytery and the Synod were legion. Long a member of the Board of Directors of Union Theological Seminary, his active interest in the work of this institution may be noted many times in the records of the Board's activities in the late 19th century.

For all of these reasons and others, the Library of Union Theological Seminary in Virginia takes a great deal of pleasure in making available again to a wide public some of the fruits of Dr. Rumple's lifetime labors. His History of Presbyterianism in North Carolina first appeared in installments in the North Carolina Presbyterian covering a period of nine years. This series was intended for ultimate publication in book form but certain exigencies interfered with this plan. For many years it has been difficult to find at one location all of the issues of the North Carolina Presbyterian in which Dr. Rumple's articles on North Carolina Presbyterianism appeared. Hence very few historians have been able to make full use of this invaluable supplement to a noteworthy predecessor, Sketches of North Carolina, by William Henry Foote.

This publication is Union Seminary Library's Historical Transcript No. 3. Its dimensions far outreach those of two previous attempts to provide transcripts of worthwhile and scarce historical records and, but for the availability of a skillful and indefatigable editor and indexer, the staff of the Library could hardly have produced a work of such proportions. To the Reverend Lennart Pearson, an assistant in the Library during the academic year 1965-1966, must go the major credit for pressing this book through the long and tedious process from its source in a church newspaper to its culmination in the present form. Mr. Pearson has been assisted by two able and faithful young women, Mrs. John Callaway and Mrs. Dwight Christenbury, both members of the Library staff, who on occasion devoted themselves to some of the typing and proofreading. The Library wishes to record its gratitude to these staff workers for services far beyond the bounds of their normal responsibilities.

The Library also wishes to thank the Reverend Harold J. Dudley, D. D., General Secretary, Stated Clerk and Treasurer of the Synod of North Carolina, for his encouragement which has had much to do with bringing the work to its present form. The Library is issuing for complimentary distribution 100 copies of the History by offset mimeograph. It will then turn over to Dr. Dudley these results of its work and all of its rights therein in the hope that he will be able, in the near future, to put the volume into more permanent form and so make it available to a

Bd. Bugeler 4-74 Gift of Publisher 17 Oct 1977

much wider public.

As has been the custom in preceding Transcripts, the Library has attempted to reproduce Dr. Rumple's series of articles without altering phrasing, correcting spelling or punctuation, or changing in any way the work as it appeared in the North Carolina Presbyterian. It has provided, through Mr. Pearson's efforts, a detailed index of the book to accompany Dr. Rumple's text.

H. M. Brimm, Librarian
Union Theological Seminary in Virginia

THE AUTHOR

Since the author of the articles which appear in this volume is himself a figure of some importance in the history of North Carolina Presbyterianism, it has been thought appropriate to introduce the Rev. Jethro Rumple, D. D. by reproducing several sketches of his life and work originally written by his contemporaries.

The first of these sketches appeared in the North Carolina Presbyterian in 1895, as one in a series of articles about outstanding church leaders in the Synod of North Carolina. The second is taken from the Sessional Minutes of the First Presbyterian Church, Salisbury, N. C., and was written shortly after Dr. Rumple's death. The third is a notice of his death which appeared in the Presbyterian Standard; and the final item, an appreciation of the author written by the Rev. A. J. McKelway, is suggestive of the loss felt among his friends and associates when Dr. Rumple died.

1.

JETHRO RUMPLE, D. D.

The subject of this sketch was born and reared in Cabarrus county, N. C., in the bounds of Bethphage congregation. Rev. James E. Morrison, and Rev. Walter W. Pharr, D. D., were the pastors of this church during his early life, and it was under the pastoral care of Dr. Pharr that he connected himself with the church of Bethphage. During his boyhood he enjoyed the advantages of several old field schools taught by Capt. Jno. Still, Mr. James M. Neel, Jno. Young, Nath. Sims, Esq., and John R. McKinley. In 1845, he began preparation for college under Moses Lingle, at Flint Hill, in Poplar Tent congregation, and completed his preparatory studies under Rev. James E. Morrison, in 1847, in the fall of which year he entered the Sophomore class of Davidson College, where he was graduated in 1850, with distinction, in a class of fourteen. For several years he was engaged in teaching, both in North and South Carolina. He also began preparing for the work of the ministry under the private instruction of Rev. Walter W. Pharr, and in 1854 became a student of Columbia Theological Seminary, where he remained till 1856. Concord Presbytery licensed him to preach the gospel at Rocky River church July 31st, 1856, along with Rev. Wm. W. Pharr, D. D. A few weeks after licensure he was called to the pastoral charge of Providence and Sharon churches in Mecklenburg county, N. C., and was ordained pastor of the same, Jan. 9th, 1857. Rev. A. W. Miller, D. D., Rev. R. H. Lafferty, Rev. G. D. Parks, and Rev. H. B. Cunningham, D. D., and others constituting Presbytery. After four years of service here, during which time Providence built a new church, he was called to be pastor of the Salisbury Presbyterian church, and was installed as pastor there, Nov. 24th, 1860, Rev. Stephen Frontis, and Rev. Drury Lacy, D. D., officiating at the

installation. Since then, for thirty-five years, he has made no change, but has continued laboring with the same people, as the Lord has given him strength. This church has grown under his ministry, from about ninety white communicants to three hundred and twenty. The old church edifice, erected in 1826, has been replaced by a new and handsome structure—one of the most beautiful edifices in the Synod of North Carolina. The church has been active and aggressive. Six of its young men have entered the ministry in that period—one of whom has been for more than twenty years a missionary to China.

The following from the Presbyterian Encyclopedia, published in 1884—of which he was one of the assistant editors—gives additional particulars:

> "The high estimate set upon Dr. Rumple's character and abilities by his brethren is shown by the varied and responsible positions to which they have called him. For more than twenty years" (now more than thirty) "he has been a trustee of Davidson College, and a Director of Union Theological Seminary, Virginia. He has been a commissioner to several General Assemblies, and in the Synod and Presbytery, has served the Church in well nigh all the most honorable and important positions. As a pastor he is prudent, laborious and sympathizing. As a preacher he is earnest, clear, tender and able. As the stores of his learning increase so does his preaching possess additional freshness and power. Besides his pastoral and Presbyterial duties he has made excursions in the field of authorship. For * * * five years in the N. C. PRESBYTERIAN he was engaged in writing up the history of Presbyterianism in North Carolina. * * * In 1881 he published a history of Rowan county, N. C." [*]

When the Synod, in 1888, determined to engage in the work of caring for the orphans, Dr. Rumple was made chairman of the committee to organize the institution, and from year to year he has been chosen President of the Board of Regents. This enterprise has proved highly successful, and he delights in the work assigned him, and rejoices in all the good the Orphans' Home has been enabled to do.

[North Carolina Presbyterian, n. s.
v. 27 #1,455, November 28, 1895]

2.

Sketch of the Life of the Late Jethro Rumple, D. D., late Pastor of the First Presbyterian Church, Salisbury, N. C., and Resolutions of Respect, Submitted to the Session and Adopted at its Meeting held March 16th, 1906.

Servant of God, well done!
Rest from thy loved employ;

[* See Appendix D, 5]

The battle fought, the victory won,
Enter thy Master's joy.

Jethro Rumple was born in Cabarrus county, North Carolina, March 10th, 1827, and spent the first eighteen years of his life on the farm, and the healthy out door exercise in which he was daily engaged in the country laid the foundation for a robust constitution that developed into a magnificent manhood and lasted him through life and was a source of strength in his declining years. During his boyhood he attended the neighboring country schools from time to time, and being of an independent disposition and desiring to obtain a classical education—though his means were limited—he was industrious and energetic, and by his own efforts was enabled to prepare himself to enter Davidson College, where he graduated with distinction in the year 1850.

When he was about eighteen years old he made a profession of religion, and feeling that he was called to the ministry, he was received under the care of Concord Presbytery in 1854, and entered the Theological Seminary at Columbia, South Carolina, in which Rev. J. H. Thornwell, D. D., was then professor of Theology and remained there for two years. He was licensed by Concord Presbytery July 31st, 1856, and ordained by the same Presbytery January 9, 1857, and after serving as pastor of Sharon and Providence churches, Mecklenburg County, N. C., for four years, was called to the pastorate of the First Presbyterian Church, Salisbury, N. C., and installed pastor November 24, 1860.

When he came to this Church as the successor to the saintly Archibald Baker, the session consisted of Dr. Alexander Long, Thomas McNeely, Michael Brown, Dolphin A. Davis, William Murdoch and J. J. Bruner, al [sic] men of sterling worth and deep piety who occupied commanding positions in the community and the impress of their character is still felt in this place. They were all much older than the pastor, and their long experience as elders and prominent citizens was of inestimable value to him in his new field of labor. The Diaconate was composed of six competent men, and during his subsequent pastorate he ordained or installed fourteen additional elders and twenty-one deacons. At the beginning of his ministry to this church there were ninety-one white resident members, and a considerable number of colored ones, and of these ninety-one only five are now living. At that time both pastor and people labored under great difficulties, and many discouragements, for it was the beginning of the horrors of the civil war, the recollections of which are still fresh in the minds of many of us. For a period of six months he served as missionary chaplain to the soldiers stationed at various points and many precious souls were persuaded to enlist under the banner of the Cross as the result of these services and the ingathering seems to have been greater in the army than at home.

After the dark clouds of war had rolled away and peace had spread her fair wings over our devastated Southland our people began to think more seriously of spiritual things and the faithful sowing of the seed by the pastor under the

blesing [sic] of God, resulted in a harvest of twenty persons in the year 1866, when Dr. Jacob Henry Smith, of Greensboro, N. C., preached here, and the following year thirty-four more were added to the church roll when the venerable Dr. R. H. Hall spoke to us about spiritual things for ten days. And as the pastor continued to labor and pray the Lord blessed his work, and in 1873 when Dr. J. B. Mack delivered a series of sermons, twenty-eight came out on the Lord's side, and in 1887 when a union meeting of the various denominations was held in Salisbury and Dr. R. G. Pearson preached to large congregations with earnestness and power we welcomed eighty-four new members into our fold. Into all these services our pastors entered heartily, as well as in subsequent meetings when Dr. E. O. Guerrant assisted the pastor for several days and we were signally blessed by receiving a large number of the children of the Sabbath School into the Church, and in later years Rev. William Black, on two occasions preached the Word with great acceptance resulting in rich spiritual blessings. During the pastorate of more than forty-five years, more than eight hundred persons were received into church membership.

Brother Rumple loved to preach the Gospel, and we who "sat under his shadow with great delight," love to remember his instructive sermons rich in spiritual thought, on the Sabbath and on Thanksgiving Day, and his edifying expositions of so many precious passages of Scripture at the weekly prayer-meetings. He was a faithful and earnest student of the Bible, and his sermons and lectures were always delivered in a simple and edifying manner, after careful and prayerful preparation, and being a learned theologian and sound in the faith his hearers could always follow him as a sure guide, whether he preached to them the doctrines of the Church in which he believed so implicitly and propounded so inteligently [sic] or unfolded to them the comforting truths of the Scriptures in all their length and breadth and height and depth so that all who heard might "know the love of Christ which passeth knowledge" and be filled with the "fulness of God."

During his pastorate six young men have entered the ministry from this Church; four of these are now doing active work for the Master, and two have finished their labors below and entered into rest.

He loved the children of the Church, and was a constant attendant at the Sabbath school and on account of his influence over the scholars and his wise discipline he was induced to serve as superintendent for more than fifteen years.

He guided the affairs of the Church with wisdom and discretion and under his skillful management the meetings of the session have always been harmonious and pervaded with the earnest desire to glorify God and promote the spiritual and eternal welfare of the flock and as a result the members of the Church have always worked together in harmony, and there has been no division in the ranks.

On October 13th, 1857, he was happily united to Miss Jennie E. Wharton in the bonds of matrimony, and this union was blessed with two sons, Watson Wharton, a bright and lovely young man of much promise, who was called up higher while pursuing his studies at Davidson College, and James Walker, full of life

and vigor who lost his life by accident in more mature manhood. The loss of these two beloved sons and of his dear companion in July, 1902—all of them dying away from homes—was a source of great sorrow to him, but God's grace was sufficient for him and in his weakness He gave him strength to bear his sore trials with submission to His will. His only daughter Linda Lee is the dutiful wife of Rev. C. G. Vardell, D. D., President of the Southern Presbyterian College and Conservatory of Music, Red Springs, N. C., and being born and nurtured in our midst the affection of her father's congregation twine around her with tender and sympathizing love.

But the appreciation of the splendid qualities and abilities of Dr. Rumple were not confined to his own congregation, for the high esteem in which he was held by his brethren in the ministry and laity was evidenced by the honors bestowed upon him by the higher church courts. For a number of years he was the stated clerk of Concord Presbytery, and elected moderator of Presbytery and Synod and appointed to serve on the most important committees of these bodies as well as of the General Assembly, and whether in conference in the committee room or addressing the meetings his opinions were always given due consideration, and he was recognized as a safe leader and wise counselor. He was held in very high regard by his younger brethren of the ministry and when they sought his advice it was cheerfully given and highly valued by them.

He was a patron of education and a warm advocate of schools and colleges, and whether primary, classical, or collegiate he manifested a deep interest in them and spent many of the best years of his life in their upbuilding and aided in their successful operation. For a number of years he was a member of, and Secrtary [sic] and Treasurer of, The Board of Directors of The State Colored Normal School in this town, and a valued and influential member of the Board of the Salisbury public schools. He labored for the welfare of Davidson College for more than half a century and for a large portion of that time was a member of the Board of Trustees and of the executive committee and clerk of these two bodies and his long and painstaking services added greatly to the success the college attained.

For more than twenty years he was a member of the board of directors of Union Theological Seminary in Virginia and manifested great interest in its removal from Hampden-Sidney to Richmond.

In addition to his pastoral and Presbyterial duties, he was a writer of some note, and his sketches of The History of Presbyterianism in the North Carolina Presbyterian, published in the North Carolina Presbyterian, have been widely read and are very instructive, and his "History of Rowan County," published in 1881 and covering a period of more than one hundred years, is replete with valuable information, and is much valued by the descendants of the early settlers of this county. In 1882 the University of North Carolina conferred upon him the honorary degree of Doctor of Divinity, a title well merited, and worthily bestowed.

One of the cherished labors of the later years of his life was his active assistance in founding and establishing on a firm basis the orphans' home of the Synod of North Carolina. He was president of the Board of Regents from the beginning and took great interest in anything that pertained to the comfort of the more than one hundred orphans cared for in the Home. Every year he made a carefully prepared report of the condition of its affairs and when the main building was completed in 1897, Synod held a meeting at Barium Springs and gave it the name of Rumple Hall as a token of approval of his valuable labors.

After serving his congregation faithfully for more than forty-three years—a period covering more than half the time since the organization of the church, August 4th, 1821—and having passed his three-score years and ten, feeling that his failing strength would not permit him to do the full work of a pastor in a church numbering more than four hundred members, in a rapidly growing town, he asked the session for an assistant and in 1904 Rev. John H. Grey was called and installed as assistant pastor, and has been an active and earnest co-worker in the Pastorate and his labors have been so acceptable to the congregation that they have called him to the full pastorate.

For a number of years the pastor has been granted a vacation of several weeks each summer and these he spent at Blowing Rock, N. C., with his children and grandchildren. During the summer of 1905 he did not improve in health, and often expressed a desire to come home, and after his return he was able to preach only a few times, and his last sermon to his congregation, delivered Sabbath morning, October 8th, 1905, with much tenderness and feeling from the text I Corinthians, 16:14, "Let all things be done in love" will long be remembered by those who heard him.

The Session, hoping that a cessation from his work would prove beneficial to him, granted him indefinite leave of absence to go to Red Springs, N. C., and remain there with relatives till the meeting of Synod held in that place the latter part of October. He participated in the deliberations of that body and was much interested in the proceedings. During the remainder of the fall and early winter he gradually grew weaker, and though tenderly cared for by loved ones, at 8:15 in the evening of January 20th, 1906, he peacefully passed away from this world and entered into the rest that remaineth to the people of God.

So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

In testimony of the high regard for the memory of our deceased pastor, be it

therefore,

Resolved, 1st, That we deeply mourn the loss of our dear brother to whom we were so strongly attached in the bonds of Christian love by so many tender ties, and who labored so zealously and harmoniously with us for the promotion of the glory of God and the spiritual good of his fellow men.

Resolved, 2nd, That we are thankful to God that his life was spared for so many years to work for Him, and that He preserved his physical and mental strength so that he was able to attain the expressed desire of his heart, that he might be permitted to labor to the end of his days and close his life in the active service of the Master.

Resolved, 3rd, That while we will miss his uniform courtesy and promptness, his dignified bearing, his wise councils [sic] and deep piety, we do not mourn as those who have no hope, and we will earnestly endeavor to emulate his many Christian virtues and strive to be "faithful unto death that we may inherit a crown of life."

Resolved, 4th, That we will enter this memorial tribute on our Sessional records and set apart a page of our Minute Book to his memory, on which shall be inscribed the dates of his birth, his installation as pastor of this church and his death, and that a copy of these proceedings be sent to his family, and furnished The Presbyterian Standard for publication.

"With us his name shall live,
Through long succeeding years,
Enbalmed by all our hearts can give,
Our praises and our tears."

Edwin Shaver, E. B. Neave, O. D. Davis, Committee. [*]

[Presbyterian Standard, v.47 #20,
May 30, 1906]

3.

REV. JETHRO RUMPLE, D. D.

On the last Saturday night at the home of his daughter, Mrs. C. G. Vardell, at Red Springs, N. C., this venerable servant of God was released from his moorings to earth and borne to his heavenly rest. He was able to attend upon some of the sessions of Synod there, but soon afterwards he became very ill, and has spent many weeks of suffering. He has had a long and useful ministry,

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[* See Appendix D, 5]

which was spent in Sharon and Providence churches, near Charlotte, N. C., and at Salisbury, N. C. At Salisbury he spent nearly fifty years in the pastorate of that church.

Dr. Rumple from early youth had a thirst for knowledge. So he began to apply himself to study, and in the providence of God was graduated from Davidson College with high honor. After teaching for a while and reading theology under his pastor, he took a course at Columbia Seminary.

Through his whole ministry he remained a diligent student, especially of the Word. He was a faithful pastor, and a very edifying preacher. He was very successful in holding meetings and winning sinners to Christ.

For a number of years he has been the Secretary of the Board of Trustees of Davidson College, and the larger part of his ministerial life has been linked with interests and growth of that institution. During the last few years he labored earnestly in the work of the Barium Springs Orphanage. And there is no doubt about the success of that institution being largely due to his wisdom and energy. Rumple Hall at that institution will always stand as a memorial to his love and devotion for the fatherless ones. Until within the last few years he was a frequent contributor to the religious press, especially in the matter of history. He was intensely interested in the history of the Presbyterian Church of North Carolina, and has prepared and published a history of a large number of our churches.

He has been one of the most influential ministers of the Synod of North Carolina. His tall, stately form and his winsome voice will be missed hereafter in Synodical and Presbyterial councils. His perseverance, energy and success will be an inspiration to all who will read his life.

[Presbyterian Standard, v. 47 #4,
January 24, 1906]

4.

JETHRO RUMPLE.

The news of the death of Dr. Rumple will carry a personal sorrow to many hearts. It is safe to say that no minister of our Synod was so widely known within the Synod or so universally loved. His long service in one field and his long identification with the general work of the Synod gave him a Statewide acquaintance and the influence that comes with the associations of a life-time in one place. Salisbury, to Presbyterians, has long meant Dr. Rumple, and in Salisbury Dr. Rumple typified Presbyterianism at its best.

He was a great preacher of the Gospel. One of the members of his flock, of no mean discrimination, who had been a member for years of the church of

Dr. Moses D. Hoge, has often said that he thought Dr. Rumple a greater preacher, from Sunday to Sunday, than the great Virginian. He never ceased to be a student of the Scriptures and with all the light that could be thrown upon them by modern research. He never ceased to read the books that makes [sic] a man's preaching ever vigorous and fresh. And from Sunday to Sunday, during his long pastorate, he brought forth from the rich treasury of his well-stored, well-disciplined mind, and from his ripe, Christian experience, things new and old, and the old things were put in new lights and the new things were as true as the old.

As a presbyter, he was as modest as he was useful. He scorned those resorts of smaller minds, the formation of cliques, the practice of ecclesiastical politics. He was no man's tool. The measures that he sought to carry through were for the good of the Church and not for personal aggrandisement, and if he could not win victory by speaking on his feet from the floor of Presbytery or Synod, then he counted that the victory were as well not gained.

He was a devoted and tender pastor, a good shepherd of the flock. There will be mourning indeed among those whom he had comforted wherewith he was comforted of God. His life was not without deepest sorrow and the evening of his days were [sic] clouded by the going before of his devoted and beloved wife. But the parting was not for long and the welcome to the abodes of the blest by those of his own circle and by those whom his life and preaching has led to Christ and prepared for heaven must have been one that the very angels might envy, who had never known the experience of sin and sorrow and the blessings of a divine redemption.

Dr. Rumple was one of the oldest trustees of Union Seminary, was one of the heartiest advocates of its removal to Richmond, Virginia, and every forward step that it has taken in recent years. He was perhaps in later years as was natural, not so quick to originate the things that make for progress, but he had the gift which old men lack, of following with loyalty to the leadership of younger men, once he was assured of their ability to lead. And there are many of the younger generation of ministers who will hold him in grateful remembrance that he never regarded youth as a crime and believed in the value of "oyung [sic] men for action."

In the Synod he will be chiefly remembered and chiefly missed as the friend of Davidson College and the real founder of the Orphans' Home. The Synod will hardly feel natural for years to come without hearing his tender and effective appeals for the fatherless ones. He bore them on his heart night and day, and the last speech of his life, one that he regarded as his last appeal, was made for them in making the annual report on the Home. The good that he did in this direction will probably never be known until the books are opened. For he who founds and fosters an institution of this kind, does a work that can never die, whose influences for the relief of the needy and for the upbuilding of Christ's kingdom go out in wider and wider circles, wave on wave, until they beat upon the very shores of the Infinite.

Peace to him! A prince and a father hath fallen in Israel. The prophets—shall they live forever? Not in the flesh, as we have seen them, but in the abiding influence of a godly life—Yea, they rest from their labors but their works do follow them.

A. J. McK.

[Presbyterian Standard, v. 47 #5, January 31, 1906]

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The frontispiece picture is taken from the Encyclopaedia of the Presbyterian Church, edited by Alfred Nevin and published in 1884. Jethro Rumple was one of the assistant editors of this work, and contributed nearly a score of the articles on North Carolina.

PRESBYTERIANISM IN NORTH CAROLINA.

- - - -

BY REV. J. RUMPLE.

INTRODUCTORY. [*]

At a meeting of the Synod of North Carolina, held in Greensboro, Oct. 13-16, 1875, the subject of Presbyterian Aggressiveness was presented to the Synod; first in the opening sermon, and afterwards by a member, who maintained that the church had not held its ground in the State. After some discussion the whole subject was referred to a committee consisting of Rev. Messrs. J. Rumple, B. F. Marable and R. Z. Johnston, with ruling elders Daniel H. Morrison and George Allen, under the following resolution:

> "Resolved, That the whole subject of the absolute and relative aggressiveness of the Presbyterian Church in North Carolina be referred to a committee, with instructions to consider it, and if our whole duty has not been performed, said committee shall indicate the causes of the delinquency, and point out the remedy. The committee to report at the next meeting of Synod." (1)

This committee, after correspondence, and as full an examination of the subject as they were able to make, presented their report at the meeting of the Synod in Fayetteville, in 1876. After some discussion the report was recommitted to the same committee, with the addition of Hon. David Schenck, and Mr. D. F. Cannon. The report was again offered to the Synod in Charlotte, in 1877; an abstract of it was read and adopted by the Synod, and the whole report disposed of under the following resolution, viz:

> "That the report be returned to the chairman, Rev. J. Rumple, with the request that he forward the facts and suggestions of the report, embodied in at least six articles under appropriate headings, to the N. C. PRESBYTERIAN for publication." (2)

The report has thus fallen into the hands of the writer of this article, to be used as he understands the matter, at his discretion, as material for

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1. Minutes 1875, p. 13.
2. Minutes 1877, pp. 12,13.

[*see Appendix A,1]

a series of articles on Presbyterianism in North Carolina. The labor of preparing the report all fell upon his hands, and the historical statements were gathered by him from their scattered resting places in the pages of Foote's Sketches of North Carolin [sic] , Wheeler's History of North Carolina, Bancroft's History of the United States, Hawks [sic] History of North Carolina, Caruthers [sic] Life of Dr. Caldwell, Wiley's School History of North Carolina, Webster's History of the Presbyterian Church, and from various published addresses, and from letters received by private correspondence. Many of the suggestions near the close of the report were furnished by Rev. R. Z. Johnston and Rev. B. F. Marable, and by Mr. George Allen, of Newbern, but they have been so modified and blended with each other, and with the writer's own views, that it would be unfair to hold these brethren responsible for them in their present shape, while at the same time they are entitled to credit for suggesting many defects in the working of our noble system of church polity. It will be understood therefore, that neither the Synod of North Carolina, nor the committee that prepared the report, are responsible for any errors or defects that may appear in the following article.

Within the last few years it has become somewhat fashionable among a certain number of speakers and writers to declaim against the failure of the Presbyterian church in North Carolina, to hold the ground it is supposed to have occupied in former generations. To the imagination of these persons there seems to be present a vivid picture of Presbyterianism in the olden time, as occupying the whole land, from the mountains of the Blue Ridge to the sounds and lagoons of the Atlantic coast. Those grand old Scotch and Scotch Irish heroes of a century ago, are regarded as filling the whole land with churches and school-houses; and as exercising a controlling influence in public affairs. But as the years have rolled away, it has been supposed that the Presbyterian Church has lost much of its primitive zeal for the salvation of souls, and for the extension of the principles and polity which they regard as Scriptural. Deserted churches, tumbling to the ground, are summoned to testify to the truth of these discouraging views, while the triumphs of other denominations are cited to give pungency to Presbyterian repentance over their lost opportunities. But much of this is sheer imagination. It is not sustained by historic facts. And an opinion unsustained by appeal to historic facts is worthless as argument. The writer hopes, by an appeal to authentic facts, to show, that while Presbyterianism has not indeed equalled some denominations in the acquisition of members, it has far exceeded others in this respect; and that in all the elements that go to make up true and desirable success, the Presbyterian church can honestly claim a place alongside of the most rapidly growing churches in the State.

Besides this, the Presbyterian Church has held no centennial celebration, and has not collected in any useful and accessible volume, the facts and statistics of her history. These facts lie hidden away in old volumes that are out of print, or in manuscript and printed records that are inaccessible to our people. The writer of this article, pressed with the duties of a pas-

toral charge, has not been able to gain access to much desirable information, that lies locked up in distant libraries and records, and is therefore compelled to leave many points in an unsatisfactory condition. But by presenting to the public, in convenient form, such items of interest as he has succeeded in gleaning, the way may be opened for others, with more leisure, and better facilities, to bring their treasures before the public. It would be an inestimable boon to our Church, if the committee appointed at the meeting of the Synod in Charlotte, under the resolution of Rev. E. F. Rockwell, would address themselves in earnest to the work of gathering and compiling for the press, the material already existing for a history of the Presbyterian Church in North Carolina. Until this is accomplished, the following articles may serve to give a general view of the history and progress of our Church, as well as that of the leading churches now existing in the State.

[January 30, 1878]

No. II.

[FIRST EXPEDITIONS TO NORTH CAROLINA]

A brief sketch of the early settlement of North Carolina, with especial reference to the ecclesiastical affinities of the colonists, as well as a glance at the elements which composed the population of the neighboring colonies, will perhaps reflect some light upon the history of Presbyterianism in the State. It has been affirmed that the history of North Carolina has been so carelessly written, that the name, the merits and the end of her first governor are not known. (1)

It may also be allowed that so carelessly have the records of Presbyterianism been preserved, or rather lost, that it is impossible to ascertain the number of communicants and of families in that communion one hundred years ago. And yet within the last quarter of a century, the sketches of Col. Wheeler, and the unfinished history of Dr. Hawks, and other publications, have laid a fund of information before the public, previously inaccessible to the ordinary reader.

It was on the 27th of April 1584—nearly 300 years ago—that Philip Amadas and Arthur Barlowe, with two small barks, well furnished with men and victuals, dropped quietly out of a port of the west of England on a voyage of discovery and settlement. The expedition was fitted out at the expense and under the direction of that illustrious man, "wholly soldier, wholly

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(1.) Bancroft, vol. 2, page 135, note.

gentleman," after whom the capital of the State has been appropriately named—Sir Walter Raleigh. And though his expeditions made no permanent settlements, he was nevertheless the pioneer and originator of the first schemes for colonizing North America with Englishmen. And the result is that North America has inherited the English language, English civilization, and the Protestant religion, rather than French or Spanish civilization, and the Romish religion, as has been the sad lot of Central and South America. The expedition would probably have carried its author along had he been less illustrious. As it was, "Good Queen Bess," now somewhat advanced in years, could not spare from court her learned and useful subject. And so the expedition sailed without him, and passing by the Canaries, the West Indies, and Florida, crept up the coast, until about the fourth of July the little fleet arrived at Roanoke Island, and took possession of the country with the ceremonies in vogue at that day. After staying in the waters of this region for a couple of months, making surveys, and pictures of Indian towns, and spouting whales, as may be seen in Hawks' History, the expedition departed for England, carrying with them "two lusty savages," Wanchese and Manteo. Fifteen men, with provisions for two years, were left behind to hold possession of the country. (2)

One year after this, Sir Richard Grenville, a cousin of Raleigh's, with seven small vessels, set sail from Plymouth, to reinforce the little colony left here the previous year. Reaching the shores of North Carolina in July, they found the settlement deserted, and the bones of the little band bleaching on the sands of the shore. A colony of over a hundred men re-occupied the land under Ralph Lane as Governor, and Philip Amadas as Admiral of the country. But this colony remained only one year, before it returned to England in the ships of Sir Francis Drake.

But Raleigh was not yet discouraged. Two years later, viz: in 1587, he dispatched two more vessels from Plymouth with one hundred and five emigrants, including women and children. He granted to this company a regular charter for the "City of Raleigh," to be built on the northern end of Roanoke Island. John White was appointed Governor, with twelve assistants. He also granted to this corporation one hundred pounds, to be invested at discretion; the profits of which were to be applied to "planting the Christian religion and advancing the same." In the days of Henry VIII, it is calculated that money was worth ten times its present value in the commodities of life. According to this, the hundred pounds swells into one thousand pounds, or nearly five thousand dollars; no inconsiderable endowment for a pioneer community of less than one hundred persons in the wilderness.

It is not positively known that these colonists were accompanied by a

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(2.) Hanks [sic], vol. 1, passim.

clergyman; as no one is so designated in the list preserved in Grenville's account. The absence of the title, however, is not conclusive against the opinion that one of them may have been a minister. Richard Hakluyt, one of the corporators of the unbuilt city of Raleigh, who remained at home, is often mentioned without the prefix of Reverend, and even with the suffix of Esquire, though it is known that he was a dignitary of the Church of England.---Besides this, it is improbable that money would be granted to plant and maintain Christianity, without providing some clergyman to do the work. And still more conclusive is the fact, that Sir Walter commanded Manteo to be christened as soon as he returned to America. Those familiar with the opinions of the age, upon the subject of the sacraments, and the sacred character of the clergy, will be satisfied that Raleigh did not leave the baptism of his first feudal baron to be administered by a layman, or by a dissenter. In accordance with this order Manteo was baptized on the 13th of August 1587, and created Lord of Roanoke and Dasamonguepeuk. Five days later, Virginia Dare, daughter of one of the council, and granddaughter of Governor White, was also baptized. These baptisms are significant events. Savage though he had been, it is probable that Manteo had imbibed some of the doctrines and principles of Christianity during his year's visit to England. His after friendship to the English shows his faith and sincerity. He thus appears on the pages of history as the first convert to Protestant Christianity on the American Continent-- the first fruits gathered into the church from that race of people that are fast passing away.---And though we lose sight of Virginia Dare, we recognize her as the first child of English parentage born on the soil of North America, and dedicated to God in baptism.

In the inscrutable providence of God, this little band of emigrants, left upon the shores of our State, passed mysteriously away. Some are of the opinion that they were murdered by the Indians, in some unchronicled conflict. Others think that, in their distress they wandered off, or were carried off, and mingled with the aborigines. The strange phenomenon of gray eyes and auburn hair, seen among the Indians of eastern Carolina, three quarters of a century ago, favors the latter theory. At all events they could never be found, although Raleigh sent no less than five expeditions for their discovery and relief.

For more than half a century, no further efforts were made to establish settlements in North Carolina. As we shall show in our next article, the attention of England was directed to more northern regions. In the decrees of Providence the time had not yet come for the occupation of the land, and the people that were destined to found our Commonwealth were not yet ready to enter. The population was to come from other colonies, not yet planted, inspired with love of freedom that dared to brave alone the hardships of the wilderness, and to lay the foundations of a colony that was to sound the first note of a call to liberty and independence.

[February 6, 1878]

No. III.

EARLIEST COLONIES.

Just twenty years after the foundations of the unbuilt "city of Raleigh" were laid on the northern part of Roanoke Island, the city of Jamestown was settled in Virginia. For some reasons, chiefly because the Chesapeake Bay furnished a better entrance than the dangerous Hatteras Inlet, Sir Walter Raleigh suggested the mouth of the James River as a more desirable point for settlement. And here in 1607 the settlement of the old Dominion was begun. The settlers were members of the Church of England, who reproduced on the banks of the James, the good and the evil of the National Church. The king, after whom the river and city were named, and whose motto was "no bishop, no king," was likely to transmit his sentiments across the water. In accordance with these sentiments the colony and Church of Virginia were perhaps even more intolerant of dissent than the nation and Church at home.

Thirteen years after this, viz: Nov. 11, 1620, the Mayflower landed on Plymouth Rock, and the colony of Massachusetts was begun. These settlers were Independents in Church government, and Calvinists in doctrine. As they had never experienced the blessings of toleration in the mother country, so they were not disposed to extend these blessings to others.

About three years later, (1623) the first permanent settlement of New York was made by the Dutch. The country along the Hudson and East Rivers, and the region along the Delaware Bay, were gradually occupied. The population in the language of Bancroft, was made up of "the relics of the first fruits of the Reformation, chosen from the Belgic provinces and England, from France and Bohemia, from Germany and Switzerland, from Piedmont and the Italian Alps. ["] (Hist. vol. 2, 301.)

Twelve years after this-- in 1635, Leonard Calvert, the agent of his brother Cecil, Lord Baltimore, led a little band, principally Catholics, up the Potomac, and into the present State of Maryland. This enlightened statesman was distinguished among these early settlers by his adoption of the principles of religious liberty. He imposed no political disabilities upon those who differed from himself in religious opinions. One year after Calvert began the settlement of Maryland, Roger Williams banished from the colony of Massachusetts, because of his religious opinions, wandered out into the wilderness seeking a home. He landed upon a spot which he called "Providence." This was the beginning of the settlement of Rhode Island, in 1635.

And thus, from 1587, when Raleigh's last colony disappeared from

Roanoke, the territory of North Carolina lay neglected, while the tide of immigration flowed into Virginia, Massachusetts, New York, Maryland, and Rhode Island. Colonists from the old world were filling up the bleaker and more inhospitable regions of the north, while the semi-tropical regions of Carolina were abandoned to the roaming savages. And yet in these bleaker regions were gathering the people who in due time were to send adventurers of all classes— Cavalier and Puritan, Huguenot and Papist, Quaker and Independent to occupy the land that lay waiting for them. For North Carolina was destined to be settled, not by direct emigration from Europe, but by isolated families, wandering individuals, or adventurous little bands, from the earlier colonies. This fact may account for some peculiarities in the people of North Carolina.

Early Settlements of North Carolina.

According to Dr. Hawks, Roger Green, a clergyman of the Church of England, residing in Nansemond, Va., obtained a grant of ten thousand acres of land for himself and some of his parishioners in 1653, on the Roanoke and Chowan Rivers. (1) If these adventurers occupied their grant, as Col. Wheeler in his History, affirms that they did, (2) the first settlement of North Carolina was made by members of the Church of England. It is probable however, that persecuted Quakers and other Dissenters, had fled from Virginia, to the wilderness and established homes for themselves there. In 1654 emigrants residing south of Norfolk penetrated the State through Currituck Inlet passing by Roanoke Island, and going as far as the waters of Pamlico and the Neuse. (3) Adventurers from Massachusetts in 1660, extended their voyage as far south as the Cape Fear River, then called Charles River, and planted themselves on its shores. Their settlement was on Old Town Creek, in Brunswick county; but it was shortlived, they being driven from the country, as some maintain, by the indignant natives, for the crime of carrying off and setting into slavery Indian children; (4) or as they maintained, because the soil was poor, and the harbor was bad. (5) And though their power did not last as long in North Carolina as did the Canby constitution, in later days, still Bancroft boasts that "New England principles of popular liberty remain in North Carolina; and to them may fairly be traced something of the resolute spirit for which the colony was distinguished." (6) " [sic] It is difficult to see how a colony remaining but three years, whether they voluntarily abandoned the country, or were expelled for kidnapping Indian children, could exert such a marvellous influence upon the history of the State. Besides this the "popular liberty" of which North Carolina boasts is of a different type from that which expelled Roger Williams from his home for maintaining liberty of conscience. (7)

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1. Hawks, vol. 2, p. 70.
2. Hist. p. 29.
3. Hawks, vol. 2, p. 71.
4. Hawks, vol. 2, p. 73.
5. Ib. vol. 2, p. 73.
6. Hist. vol. 2, p. 135.
7. Banc. vol. 1, p. 378.

We now approach the period, when we know that permanent settlements were established. The Stuarts were restored to the throne of England in 1660. The staunch loyalty of Virginia to this despotic and bigoted dynasty, secured for her the soubriquet of the "Old Dominion," and Gov. Berkeley and the legislature were rivaling, if not exceeding the intolerance of the mother land. As if resolved that the occupation of the soil of North Carolina should be hastened, Virginia sharpened her laws against all separatists. Absence from the services of the Church of England was punished by a fine of one hundred dollars, and meeting in separate assemblies was prohibited by severe penalties. And hence it came to pass that all those who had imbibed the spirit of religious freedom, became the objects of persecution at home, and many of them were ready to emigrate to a land where they might worship God "under their own vine and fig tree, with none to molest them or make them afraid." The inviting soil of North Carolina was open to them. In 1662 George Durant obtained from the Indians a neck of land lying to the north of Albemarle Sound, in what is now Perquimans county, which still bears his name. "This," says Col. Wheeler, "is the oldest land-title in North Carolina, and this is the earliest permanent settlement in the State." In the following year George Cathmaid obtained a large grant for settling sixty-seven families in Carolina. These settlers came from Nansemond county, Va. The wilderness was claimed as a part of Virginia, and Gov. Berkeley appointed William Drummond, a Scotchman, and probably a Presbyterian to be Governor of Carolina in 1666. (8) About the same time a colony from Barbadoes, under the control of Sir John Yeamans, and numbering about eight hundred souls, settled on the south bank of the Cape Fear, and laid the foundation of a town, whose site is forgotten at the present day. (9) It was in Brunswick county.

Such were the sources from which the early population of North Carolina was derived. The people under Roger Green were probably attached to the Church of England, as were probably those also under the control of Sir John Yeamans. The others were in all likelihood Friends, Baptists, Independents, and nameless dissenters from the Church of England. Indeed, it is more than probable that the great majority were indifferent to all religion. The whole population of the colony in 1677, has been estimated at less than four thousand souls, scattered in little settlements, from the Roanoke to the mouth of the Cape Fear. That is, the population of North Carolina, in 1667 was several hundreds less than the population of Fayetteville, at the census of 1870.

[February 13, 1878]

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8. Banc. vol. 2, p. 135.
9. Banc. vol. 2, p. 137.

No. IV.

PERIOD OF THE "FUNDAMENTAL CONSTITUTIONS" AND SKETCH OF THE EPISCOPAL CHURCH.

North Carolina enjoys the singular distinction of having had provided for her use one of the most elaborate and scientific constitutions the world has ever seen. It was prepared by John Locke, the Philosopher, and Ashley Cooper, Lord Shaftbury, for the Lord's proprietors, to whom Charles the Second had granted the province of Carolina. This province embraced the most magnificent domain that a Sovereign ever granted or a subject received. It extended from the thirty-sixth degree of north latitude, to the River St. Johns, of Florida, and reached from the Atlantic Ocean to the Pacific. The country was begged from the King, who was ever ready to grant favors that cost him nothing to his courtiers, under the pretence of pious zeal for the propagation of the gospel; and the authority conferred in the grant was nearly absolute; nothing was reserved by the King but a barren allegiance. (1)

The Philosopher Locke desired to incorporate in these constitutions full religious liberty, but he was overruled, and a clause was inserted that the Church of England was to be "the only true and orthodox— the national religion of Carolina, and therefore alone to receive public maintenance by grants from the Colonial Parliament." (2) These constitutions were signed in 1670, and were regarded by English Statesmen as a masterpiece in their line— a "model beyond compare," and it was fondly predicted that "Empires would be ambitious of subjection to the noble government which deep wisdom had projected for Carolina." It was to be an "unalterable instrument," "decreed to endure forever." (3) In practice however it was found to be utterly unsuited to the people, and never was put in full execution. Yet, for a period of sixty years, from 1670 to 1730 it exercised an influence upon the colony, especially in fostering the Church of England, and in securing the care of the Bishop of London, to whose See it seems to have been attached, and who sent a number of clergymen as missionaries to the colony. (4) Accordingly, when De Graffenried and Mitchell in 1711, brought two hundred families of Swiss and Palatines, to occupy their grant of ten thousand acres of land, lying between the Neuse and Cape Fear Rivers, De Graffenried humbly begged the Bishop of London to receive him and his people into the Church of England. This request his Lordship was graciously

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1. Banc. vol. 2, ch. 13, Hawks vol. 2, ch. 1.
2. Ban. 2, p.150.
3. Ib. 2, p.150.
4. Hawks, vol. 2, ch. 5.

pleased to grant upon condition that the society would allow a stipend for a chaplain to read common prayers in High Dutch— the chaplain to be furnished by the Bishop. (5) These two hundred families embracing probably one thousand souls, doubtless became members of the Church of England though we find no further notice of the High Dutch Chaplain.

The "Society for propagating the Gospel in Foreign parts" was chartered by William III. in 1701, and began at once to make inquiry concerning the religious condition of North Carolina. The population was then discovered to number about six thousand souls— an increase of only two thousand in twenty-four years. Though the Lords Proprietors had used every effort to secure colonists from England, Massachusetts and Virginia, they were rewarded by small success, and those who were here were found by the agents of the propagation society to be in a sadly irreligious state generally. The country had been settled about fifty years, and had been for all that time without priest or altar. The few who professed any religion were members of the Church of England, or Quakers, with here and there a Presbyterian, and but very few of the latter denomination. (6) Readers of English history will remember that in the days of the Protector, Independency to a large extent supplanted Presbyterianism, in the mother country, and that when the Stuarts were restored, the nation, in a kind of enthusiasm, returned to the Church of England. At the opening of Parliament, every member was ordered to receive the communion, and the League and Covenant to be solemnly burned by the common hangman in Westminster Hall. The use of the Prayer Book was enforced in all public worship, and on St. Bartholomew's day, two thousand rectors and vicars, about one fifth of the whole, were driven from their parishes as nonconformists. Among these were men such as Howe and Baxter, and others, whose names are household words in Christian families. (8) Many of the Puritans retired to Holland, and many to Massachusetts, but there seemed to be no place of refuge for the Presbyterians. Nor had the Church of England, any ministers to spare to send out as missionaries, after the expulsion of the best and noblest men from her pulpits. It was not till the reign of George I. that the Anglican Church began her work in North Carolina in real earnest. In 1725 the Bishop of London took special charge of the American colonies, (9) and thence forward ecclesiastical affairs were conducted formally under his direction. Churches and chapels were established in nearly every county in the State. Still the number of clergymen, in those early days, was very small, not more than half a dozen at any one time, and some of these, unfortunately leading very inconsistent lives. Nearly half a century later, in 1764, Gov. Dobbs complains of the lack of clergymen and reports twenty-four out of the thirty parishes vacant. The "Churchman's Year Book" for 1870, gives the names of

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5. Hawks, 2, p. 329.
6. Hawks, 2, 293, 340.
7. Green's Hist. of Eng People, 606 [Superscript lacking in original.]
8. Caruther's Life of Caldwell, ch. 80, p. 81.
9. Year Book of 1870.

eighteen clergymen, at the opening of the revolution, in as many counties, from Beaufort to Rowan. Only four or five of these were left at the close of the revolution. From 1794 to 1817, the condition of this Church in North Carolina was extremely discouraging. But about the latter period its members and ministers rallied, and the result was the organization of the Diocese of North Carolina in 1817. The following year its membership amounted to only one hundred and sixty-eight. (10) Twenty-three years after this its communicants had increased to 1,304, and its clergy to twenty-five. In 1869 its ministers numbered 54, its candidates 11, its communicants 3,200, and its contributions to all purposes amounted to $18,085.44.

From this sketch it will be seen that this historical Church, the first that occupied the country, and that was with rare intervals for a period of one hundred years, the established Church of North Carolina, fostered by the society for propagating the Gospel and drawing its support from the public treasury, numbered in 1869, half as many members as Concord Presbytery. The statistics further show that in 1869, the 6,545 members of Concord Presbytery gave to all religious purposes, $29,265, the 3,200 members of the Episcopal Church gave $18,085. (10) [sic]

The report of the committee on the state of the Church and the statistical tables for 1875-'6 show that the Episcopal Church the last year numbered 60 clergymen, 96 parishes, and 4,361 communicants, who contributed $28,178.54 for Church purposes—an increase of 55 per cent. in contributions, and 36 per cent. increase in membership in the space of seven years. At the same time the two Presbyteries into which Concord was divided, in the same seven years increased in membership to 6,985, and their contributions to $41,517—being about 7 per cent. increase in membership against 36 per cent. in the Episcopal Church, and over 41 per cent. in contributions against 55 in the Episcopal Church. These facts and figures, culled from authentic sources, are given to show the youth of one great religious denomination in North Carolina. The design is not to disparage any body of Christians, but to place their histories side by side, for the information of our people. Further figures will show that the whole number of Presbyterian members in the Synod of North Carolina, amounts to 16,232, or counting in those belonging to the Northern General Assembly and the Associate Reformed, to about 22,000, or more than three times the number of Episcopalians.

[February 20, 1878]

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10. See minutes of each church.

No. V.

THE SOCIETY OF FRIENDS.

Though the Church of England occupied the front rank in point of privilege, in virtue of its being the "Established Church," it must be admitted that the first on the ground were the "Friends" or "Quakers." (1) This religious denomination had originated in England, only a few years previous to their appearance in Carolina. "Its parent or founder was George Fox, a shoemaker, of dark and melancholy complexion, and of a visionary and enthusiastic turn of mind. About the year 1647, he began to stroll through several counties in England, exhorting the people to attend to the voice of the divine word that lies hidden in the hearts of all men." (2) Persecuted in England, many of his followers fled to Massachusetts and Virginia. Persecuted in their new homes, they escaped into the wilderness, those in more northern regions to the banks of the Delaware, those of Virginia to the banks of the Chowan, and the shores of Albemarle Sound. It was in 1681 that Wm. Penn secured the charter of Pennsylvania; but years before this, numbers of Quakers were settled in Carolina. In 1672, Edmundston, a Quaker preacher, visited in company with Fox himself, the settlements of the Chowan, holding meetings, organizing societies, and gathering in members. Henderson Walker, who governed North Carolina from 1699 to 1703, complains of the prevalence of Quakers in the province, and that above one half of the burgesses that were to sit in the Assembly of 1703 were Quakers, and had declared their design of disestablishing the Church of England. (3) They must have composed a large part of the population at that time, or they could not have succeeded in electing a majority of the colonial legislature. No doubt many had been attracted to the province, through the influence of Archdale, a Quaker, and a good man, who had been appointed Governor of Carolina in 1695. These early "Friends," were the stern champions of liberty and did not hesitate, in their own way, to resist oppression either in Church or State, notwithstanding their principles of non-resistance.

The curious inquirer will find much entertainment, and information concerning the customs of the North Carolina Friends, in the second volume of Dr. Hawks' History, pages 317-329, comprising extracts from the Minute-Book of Friends in Albemarle from 1702-1709. The minutes refer to regulations concerning marriages, settlement of quarrels, discipline for offences, and such like matters; from which it appears that they were a community within themselves, independent of civil government, though yielding a silent obedience to constituted authority. Introduced more than two hundred years ago,

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1. Hawks. vol. 2, p. 361.
2. Mos. Eccles. Hist. cent. 17
3. Hawks, vol. 2. p. 293.

Quakerism has continued to exist in the State, to this time. But it has not been aggressive, and is almost unknown outside the Albemarle region, and the counties of Guilford, Alamance, Randolph, Stokes and Davidson. The Christian Observer for Nov. 22, 1876, contained an article stating that the number of Quakers in the whole world amounts to only 78,712, or about one third less than the Presbyterians connected with the Southern General Assembly. Of these 42,712 are found in the American Continent, and 4,200 of them are in the State of North Carolina. According to these figures, they number about one-third more than the Presbyterians in the Presbytery of Orange, within whose bounds they reside. They equal about one fourth part of the Presbyterians in the State. Dr. Caruthers, in the life of Dr. Caldwell, page 48, affirms that "previous to the Revolution they must have amounted to several thousands." It appears from this that the society of Friends has increased but little, if any in the past century.

The Moravians.

In the year 1751 the Moravians purchased from the Earl of Granville 100,000 acres of land lying principally in Stokes county. Here they established six towns or settlements, and before 1776 they numbered about five hundred. Though for intelligence and moral worth, industry and economy, sobriety and good order, the Moravians are not surpassed by any class of people in the country; and though they are confessedly a missionary Church, they have continued to this day the smallest of the tribes of Israel. The main reason, doubtless, is that they have not tried to plant their church, where other Evangelical churches are occupying the land, and have made no efforts to gain proselytes from others; but have directed their efforts to heathen lands. Towns and villages, less than fifty miles from Salem may never have had a visit from a Moravian minister, but they have carried the goodness of salvation from Greenland to equatorial Africa, to tribes never approached by other churches. In fact, it has been said that their converts in the foreign field outnumber their membership in civilized Christendom. These missions have been a constant drain upon their churches at home. In estimating the success of any church in doing the Master's work, not alone the home growth, but its growth abroad; its labors in educating and elevating society, and its losses by emigration, must be taken into the account.

The Lutherans. [*]

The German settlements in Western North Carolina, according to Dr. Bernheim, (5) preceded those of the Scotch-Irish, though both came from the same region of country in Pennsylvania. These Germans were originally

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4. Caruther's Caldwell p. 89. [superscript lacking in original]
5. German Settlements in N. & S. C., p. 152.

[* see Appendix B, 1-3]

from the Palatinate, a region on the upper Rhine, wasted and overrun during the wars of the Spanish succession. Being Protestants, they were despised and plundered alike by Frenchman or Spaniard; and from intolerable oppression in Europe they escaped across seas to the land of Penn. But even here there was not room for them, or at least as much good land as they wanted. They heard of Lord Granville's lands in North Carolina, fertile and cheap, and hither they travelled in wagons, carrying their household furniture and farm implements with them. As the eastern parts of the State were occupied, they poured into the Piedmont region, and settled along the valleys of the Haw River, Deep River, the Yadkin and Catawba. Dr. Bernheim, gathering his information from old title deeds, records in old family Bibles and the traditions of the oldest families, is disposed to date the arrival of the pioneer train of "Pennsylvania Dutch" at about 1745. From that date till 1775 they came in a constant stream, till the opening of the Revolution; and by their industry and economy, soon made for themselves comfortable homes in the wilderness. Dr. Caruthers (6) maintains that the whole number of these German colonists could not have been much less than that of the Scotch-Irish. Before 1776 they had at least twenty churches, recently organized, though they had but few preachers, and hardly any who were qualified to elevate the people or promote vital religion among them. (7) Nearly 20 years after this—1794—the Presbyterians had but thirty-one churches in the whole State, and allowing for increase, it is probable that at the period of the Revolution, they had not many more than the Lutherans. The Presbyterians, however, had the advantage in the number and qualifications of their ministers. Through various vicissitudes, conflicts and divisions, the Lutheran Church has continued to this time. Its chief field of labor has been in the counties of Rowan, Cabarrus, Lincoln, Iredell, Davidson and Guilford. It has had the misfortune to pass the ordeal of a change of languages, from the German to the English. Many of its families have been absorbed by other denominations. The records of the Lutheran Synod of North Carolina for 1870 represent that there were then 15 ministers, 39 churches and 4,201 communicants. In 1876 there were 19 ministers, 34 churches, and 3,320 communicants, and a loss of five churches and 881 communicants in six years.

It is proper to add that in some counties there are Lutheran Churches belonging to a branch called the "Tennessee Synod," or "Henkelites," or "Old Lutherans." Dr. Bernheim has purposely omitted all account of the division of his Church into two Synods in 1819, upon the plea of allowing "the dead past to bury its dead." Perhaps the interests of peace may demand its suppression, but it is certain that the History of the Lutheran Church in North Carolina, is incomplete while such important and far-reaching events are passed over in silence. Still Dr. Bernheim has deserved well of his Church, and of the descendants of the "Pennsylvania Dutch," in rescuing from oblivion the rapidly disappearing records, and traditions of the German

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6. Caruthers' Caldwell, 90.
7. [n. lacking in the original]

settlers in North Carolina.

[February 27, 1878]

No. VI.

THE BAPTISTS AND THE METHODISTS.

From the preceding sketches it will be seen that the Presbyterians in North Carolina outnumber either of the Churches already sketched. Indeed, Presbyterian members belonging to the Synod of North Carolina, are about equal to all other denominations in the State, with the exception of the two great Churches whose names head this article. A brief sketch of these two Churches, will prepare the way for a more extended sketch of Presbyterianism, in future articles.

The Baptists.

Dr. Caruthers (1) says that the Baptists had Ministers and Churches in North Carolina before the Declaration of Independence, and about as early as the Presbyterians, or any other class of dissenters.

Shubael Streuss came into Randolph county in 1755, and in after years had a church of 606 members on Sandy Creek. There were Baptist Churches before the Revolution on the Uwharrie, on Abbott's Creek, on Tar River, and in Surry County. They must have had, at least, a dozen churches, and half that many settled Ministers, besides as many more, who were not confined to any particular place. (2)

Dr. Palmer, in tracing the geneaology [sic] of Dr. Thornwell, (3) mentions a colony of Welsh Baptists that secured a grant of 173,840 acres of land on the Peedee and extending as far up as the junction of the Peedee and Rocky Rivers. This would embrace parts of the counties of Anson and Richmond in North Carolina. The settlement began in 1736, and in two years they formed themselves into a Baptist Church, and erected a house of worship. This antedates, so far as known to the writer, the establishment of any Presbyterian Church, in the State. This church, indeed, was in South Carolina, but a large part of their territory was in North Carolina.

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(1) Life of Caldwell, page 90.
(2) Coruthers' [sic] Caldwell, page 91.
(3) Life of Thornwell, page 8.

According to Baptist authorities, however, their church originated much earlier than this. A Baptist minister, in a manuscript letter says: "It is stated that there were Baptist [sic] in North Carolina in 1695. In 1729 this Church numbered 32 members, having been organized in 1727, by Paul Palmer, in Camden county."

In 1774, they had 47 ministers, 42 churches and 3,276 members.

In 1792, they had 154 ministers, 94 churches and 7,502 members.

In 1812, they had 117 ministers, 204 churches and 12,000 members.

In 1840, they had 253 ministers, 511 churches and 29,330 members.

In 1860, they had 374 ministers, 692 churches, and 59,775 members.

In 1874, they had 831 ministers, 1,392 churches and 116,528 members.

Rev. Theodore Whitfield, of Charlotte, states that the above figures are from the "Baptist Year Book" and includes colored Baptists, and anti-missionary Baptists. Leaving out these, he computes, that there were in 1874, in this State, Missionary Baptists, (white) 475 ministers, 870 churches, and 74,133 communicants. Colored Baptists, 163 ministers, 303 churches, and 32,933 members.

Accepting this estimate as accurate, it appears that this church, one hundred years ago, had more than twice as many ministers as the Presbyterians, and did not differ much in the number of churches and members. To-day they have four times as many ministers, four times as many churches and four and a half times as many members; that is, counting only the whites in each church, the Baptists have not quite doubled the Presbyterians in relative increase of ministers, and about quadrupled them in increase of churches and members.

"The Methodists."

The Methodists are the youngest religious denomination, of any prominence, in the State. In the year 1776, May 24, not two months before the Declaration of Independence, the Carolina Circuit, embracing the whole State, and numbering 683 members was organized. Three ministers, Drumgoole, Poythess and Tatum, were appointed to take charge of the circuit. There were probably also some local preachers. The members lived principally upon the Roanoke River and Albemarle Sound (4). Bishop McTyeire, in his letter on the North Carolina Centennial of Methodism, says that the Methodist Church

(4) Caruthers [sic] Caldwell, page 92.

was unfortunate at first, inasmuch as all their first missionaries from England, except Asbury, quit the country during the war, and left an ill odor for their American brethren to overcome.

The doctrines, the practices, the labors and the success of this church, in winning souls to Christ are too well known to need recapitulation here. They are found everywhere; abounding in labors, and carrying the Gospel to the poor and the ignorant in every quarter, as well as in towns and cities, and prominent centres of refinement and influence. They have outlived the time when they could call themselves "the poor despised Methodists." Their growth has been rapid, and uninterrupted, and has been accomplished by indefatigable labors and self-denial. And yet Methodism is changing—not in its doctrines, but in some of its plan of working, dropping some of its usages, and adopting others. In the length of its pastoral relations, if we may call them such, and in lay influence in individual churches, and in its Conferences, and in its reaching after an educated ministry, it is insensibly drifting towards the Presbyterian standard, while in its increasing interest in evangelistic work, Presbyterians are drifting towards a form of Methodist itineracy. Doubtless, both will become more efficient by these changes.

A few figures will show the present condition of the Methodist Church in North Carolina.

In 1875, the North Carolina Conference Reports show—Number of ministers, Itinerant, 158; Local, 223; Supernumerary, 14. Total, 395. Number of churches, 707. Number of communicants, 50,426. Contributed to all church purposes, $160,042.27. These figures, however, do not include twenty-five counties, beyond the Blue Ridge, under the Holston Conference. At the Conference in Salisbury, 1877, the writer obtained from a committee on Union the following statistics:

North Carolina Conference, 55,000 members; Virginia Conference, in North Carolina, 4,000 members; Holston Conference, in North Carolina, 6,000; making in all 65,000. Besides these, the Methodist Protestant Conference numbers about 12,000 members, and the two colored Conferences in the State make an aggregate of 35,000 or 40,000. Putting all these together, we have an aggregate of more than 100,000. And so, Bishop McTyeire, in the article referred to above, says: "To-day the people called Methodists in the limits of the State number more than 100,000 under the care of 250 pastors, assisted by a noble army of local preachers."

Besides these denominations, already mentioned, there are some others, such as the Associate Reformed Presbyterians, who will be more particularly mentioned, under the head of Presbyterians, the Campbellites, the Christians, a few Adventists, a few Universalists, and a few Northern Methodists, and, perhaps, a few others, unknown to the writer.

[March 6, 1878]

No. VII.

FIRST PRESBYTERIANS IN THE STATE.

From the earliest times we read of occasional Presbyterians in North Carolina. They appear among the first settlers on the banks of the Chowan River and on Albemarle Sound. Bancroft (1) intimates that George Durant, the earliest known settler, may be the same as the "Mr. Durand of Nansemond, elder of a Puritan, very orthodox church in that county, who was banished from Virginia in 1648, by Sir William Berkeley." If the exiled elder called a Puritan, was a Presbyterian Puritan, it must turn out that the first permanent settler of North Carolina was a Presbyterian. This however is mere conjecture. After Durant and Cathmaid, in 1662 and 1663 had made their settlements in the colony, Gov. Berkeley appointed Wm. Drummond, as [sic] emigrant from Scotland to Virginia, and probably a Presbyterian, to be the Governor of North Carolina. (2) This first Governor is represented as a man of great prudence, acceptable to the people, and deeply imbued with a passion for popular liberty. He afterwards fell a martyr to freedom in Virginia. His memorial in this State is the Drummond Lake, in the Dismal Swamp, that perpetuates his name. No doubt the early settlers and their Governor were in sympathy with each other; for it is only by mutual confidence and esteem that the reins of authority can be held over a liberty loving people, widely separated from the source of power. It is therefore quite probable that the Scotch Presbyterian elder had other Presbyterians in his little colony in the wilderness.

In 1704, about forty years after Drummond's appointment [sic], and when the colony had increased to about 6,000 white inhabitants, (3) the Rev. Mr. Blair, of the Church of England who was sent by the society for Propagating the Gospel, to the colony, reports that there were four sorts of people in his charge. First, were the Quakers; secondly those who had no religion; thirdly, a sort <u>something like Presbyterians</u>, and fourthly a sort zealous for the interests of the Church, but the fewest number. (4) About the same time also it is mentioned elsewhere, that their [sic] was here and there a Presbyterian, included in the number of those who had any real religion.

It is further stated that the Rev. Mr. Adams, of the Church of England, had in this charge in Pasquotank and Currituck, 1,332 souls, of whom nine hundred professed to be of the Church of England, with the exception of <u>some</u>

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1. Hist. of U. S. vol 2, p. 134.
2. Banc. 2, 135, 6.
3. Hawks, vol. 2. p. 340.
4. Hawks, vol 2, p. 296.
5. Hawks, vol. 2, p. 340.

few real Presbyterians who would not follow the unlicensed and unordained men, who called themselves ministers of that Church. These Presbyterians always worshipped with Mr. Adams, and his people placed themselves under his spiritual care, brought their children to him for baptism and were well satisfied to have them reared in the use of the Prayer Book. (6)

Of course the natural result followed. They were soon absorbed by the Church of England, and no trace of Presbyterianism was found remaining in a generation after. The same fate attended a small Huguenot colony from Virginia that settled in Bath county, on the south side of Albemarle Sound. Without a church or a minister they scattered abroad like sheep without a shepherd.

In fact it was more than a quarter of a century afterwards, that the first considerable and permanent body of Presbyterians settled in the bounds of the State. Before their arrival the population had been gaining at a very slow rate. The Hon. Edward Cantwell, in a recent article in the South-Atlantic, vol. 1, No. 4, pp. 268-9, gives the following figures: In 1698 the population of Albemarle is estimated at 5,000, in 1707 at 8,000, in 1712 at about 9,000, and in 1729 at 10,000, including Clarendon county. This shows a very slow growth, only 1,000 in seventeen years. There is probably some error in these figures, but at this distance of time, it is impossible to correct it. But at this period a more rapid growth begins. Twenty years later, i.e. 1749, the number of inhabitants is estimated at 45,000. (7) And it is precisely within these two decades that the influx of Scotch, Scotch-Irish, and Pennsylvania Dutch began. First among these appears the Duplin colony of Scotch-Irish. In 1736, Henry McCulloch, from the Province of Ulster, Ireland, secured a grant of land from George II. situated in the present county of Duplin. Between three and four thousand emigrants, are mentioned for whose use sixty-four thousand acres of land were provided. This would be one hundred square miles, or a tract of ten miles square. These settlers were Presbyterians, and the Grove congregation about three miles south-east of Duplin court house traces its origin to the church formed by these settlers, and which they called "Goshen." (8) I find no account of any minister accompanying them, nor indeed visiting them, until twenty years after their settlement. In 1756, Rev. Hugh McAden of Newcastle Presbytery visited them, and preached at "Goshen." (9) This was doubtless one of the "fourteen congregations in North Carolina," that McAden was sent forth to visit. (10)

Since those "Irish" to whom McAden preached at Dickson's in Duplin are a historic people, and have exercised a mighty influence not only in

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6. Hawks, vol 2, p. 347.
7. Wiley's N. C. Reader, p. 147.
8. Foote's Sketches, p. 159.
9. Foote, p. 173
10. Webster's Hist. Pres. Ch p. 245.

North Carolina, but in our whole country, the reader will certainly pardon us, if we glide back the stream of a history a little, to notice their origin and the origin of their Presbyterianism.

These emigrants came from the Province of Ulster, Ireland. A glance at the map will show that it is only about ten miles from Fair Head in Ireland, to the Mull of Cantyre in Scotland. Less than one hundred miles north of Bengore Head, is situated the Island of Iona, or Icolmkill, a place hallowed by many sacred associations; especially as the centre from which flowed sound Gospel truth, in the days of Columba, and for generations after. But leaving these ancient memories, for a future time, the intelligent reader of English history will remember that Ulster was re-peopled in the days of James I. by emigrants from England and Scotland, principally from the latter, after the depopulation of the country by the terrible Irish wars in the days of Elizabeth. These wars had been going on with not much intermission for four hundred years, since the days when Strongbow began the conquest. Only a few weeks before the death of Elizabeth, the conqnest [sic] was supposed to be completed, and James I. had scarcely ascended the throne, when the independent princes O'Donnell and O'Neill kissed his hand at Whitehall in token of submission. But the O'Donnell and O'Neil [sic] who kissed the hand of James in 1603, and were appointed Earls of Tyrconnell and Tyrone respectively, soon chafed at the thought of being subordinate in the land where their will had previously been the law. A conspiracy was therefore soon formed by them to regain their lost power. But it was too late. Their plans were discovered and the two Earls fled to the continent. Being attainted of treason their immense domains escheated to the crown. Being anxious to re-people the territory with loyal subjects James introduced English and Scottish settlers. The latter were principally Presbyterians. But Ulster did not prove a bed of roses to the Presbyterians. James was a bigot as well as a pedant. The Charles's and the second James were no better. Every effort was made to force prelacy upon the people. Their ministers were forbidden to exercise their office. Jeremy Taylor, Bishop of Down and Connor, in 1660, was eager in persecuting them, and in a summary manner, at one time proclaimed thirty-six of their churches vacant, and in a short time no less than sixty-one ministers were prohibited from exercising their ministerial functions. (12) In 1684, during the reign of Charles II., so great was the distress in the counties of Donegal and Derry that a majority of the Presbytery of Laggan gave notice of their intention of removing to America. (13) So great were the disabilities of the Irish Church that no Presbyterian could hold any situation in the army, the navy, the customs, the excise, the post office, or in any court of law, or officiate as a magistrate, without conforming to the Established Church. (14) Their condition in this respect was not unlike that of the Greek Christians

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11. Macaualy [sic], vol. 1, ch. 1. [Superscript lacking in original.]
12. Webster, p. 56.
13. Webster, p. 57.
14. Webster, p. 85.

in Bulgaria, or the Protestants in the present Kingdom of Greece. Such was the school of discipline in which the ancestors of North Carolina Presbyterians were educated in Ulster for about one hundred years, and such were the causes that moved them to cross the waters of the Atlantic and seek a home of peace in the wilderness. It was from this teeming hive that they came, some to New England, more to Delaware and Pennsylvania, and thence south through Virginia and North Carolina. In one year, 1728, no less than three thousand left their native land. In the spring of 1729 seven ships were lying at Belfast at one time, freighted with about one thousand emigrants. It was from this region of Ulster that McCulloch brought his three or four thousand colonists to Duplin county in 1736.

[March 13, 1878]

No. VIII.

ORIGIN OF THE PRESBYTERIAN CHURCH.

The inquiring reader who is not versed in Church History, having traced our Church in direct line back to Ulster, in Ireland, will naturally be disposed to inquire further concerning its introduction into Ireland. Prelatists claim a direct line of succession, a regular transmission of ordination from the age of the Apostles. It is true however, that such men as Archbishop Whately and Lord Macaulay, both of the Anglican Church and men of great learning candidly admit and demonstrate that it is impossible to prove the doctrine of Apostolic succession. While therefore we care little for the figment of unbroken succession, it is certainly not unpleasant to earnest Presbyterians to know that their Church is Apostolic, and that its history spans over the chasm of the dark ages, and links itself with the labors of St. Paul and St. John. The reader who wishes to see the full proof of this is referred to a little book of 87 pages, called the "Culdee Church" written by Rev. T. V. Moore, D. D., and published by our Committee of Publication in Richmond. In the meantime however, I will endeavor to state the general facts concerning Presbyterian Church History without referring to the authorities except in a general way.

The Presbyterian Church in Ulster, from which came the Scotch Irish to this country, with their first ministers, Mackey, Makemie, McNish, Hampton, Henry, etc., was established among the Scotch Presbyterians there by the Chaplains who came over to Ireland from Scotland with the army shortly after the dreadful "Massacre of 1641." A Presbytery was regularly organized, sessions were formally established in many congregations, and the foundations of the Church were laid broad and deep in

the land.* The Irish Presbyterian Church is therefore an offshoot of the Scottish Church, the Church of the Reformation, the Church of Knox, the Church for whose doctrines such martyrs died as Patrick Hamilton in 1560, eighty one years before the establishment of the Irish Presbytery. But thirty-five years before this, some of Luther's writings, and copies of Tyndale's New Testament were introduced into Scotland, and the leaven of truth pervading the masses, wrought so powerfully as to leaven the whole lump in the space of one third of century, in spite of the opposition of sovereigns and the Romish heirarchy [sic]. While in England, Henry VIII. forced his so-called Reformation upon the people, in Scotland, the people forced the Reformation upon their rulers. In the latter case the work was thorough and Scriptural, going back to the New Testament model. In the former case it was external, partial, a mere lopping off of some of the more obnoxious features of the papacy. The secret of this lies in two great facts.

First, the Scottish Reformation was accomplished by the study of the Word of God, and whenever this was the case, the Reformers, almost with one consent, adopted the fundamental principles of Presbyterianism, to wit, the parity of the ministry and government by elders or presbyters. Such was the polity of the old Waldensian Church, the mother of the Reformed Churches. Pastor Dusek, of Bohemia, in the late General Presbyterian Council in Edinburgh, claimed to represent the oldest Presbyterian Church of Europe, a Church whose constitution was accomplished in 1496, and whose first Presbyterian Assembly met in 1456, the Church of the Hussites whose apostle perished at the stake in 1415. The Reformed Church of France, the Church of Holland, as well as the Reformed Church of Germany, all drawing their instructions from the word of God, incorporated the doctrines of Presbyterianism in these standards. But another circumstance that facilated [sic] the adoption of Presbyterian doctrine in Scotland is the fact that the old Church of Scotland was Presbyterian. Scotland did not receive Christianity from Rome, or through the medium of the Latin Church, but directly from Asia Minor. The Galatians of Asia Minor, to whom Paul preached, and addressed an epistle, were Celts of the same stock as the ancient Britons, Irish, and Scotch. And there are many reasons clearly set forth in Dr. Moore's "Culdee Church," for believing that in the age of the Apostles, intercourse was kept up between the eastern and western Celts, and that Christianity came to North Britain from their eastern kinsman [sic] by means of Greek-speaking missionaries, the Alexanders and Constantines and Hectors and Andrews, of the East, whose names have become familiar in Scotland. Tertullian, who was born about 60 years after the death of John the Apostle, said that in his day "those parts of Britain that were inaccessible to the Romans had become subject to Christ." Basonius, the historian of the Romish Church, asserts that Christianity was carried to Britain, A. D. 35. This was before it was preached in Rome. Neander argues that Britain

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*Webster, p. 55 [see Rumple's sources at the end of this article]

received Christianity from Asia Minor, either directly or through Gaul. Buchanan says that the Scots were taught Christianity by the disciples of the Apostle John.

The Romans made their first invasion of Britain, under Julius Caesar fifty-five years before the birth of Christ, but it was not till the reign of Claudius, forty-three years after the birth of Christ, that serious thoughts of reducing them under Roman dominion were entertained, and it was not until about A. D. 60, that the whole country was subjugated. Thenceforward for about 400 years, the Romans swayed the sceptre of the Island, as far north as the mountains of Scotland. But Rome was a pagan nation the greater portion of that time. Still doubtless there were Christian soldiers, and Christian ministers, whose names have been forgotten, who spread a knowledge of the truth in the land. But after the withdrawal of the Romans in the middle of the fifth century, the pagan Saxons and Angles, from the Continent, entered the land, and paganism prevailed over the southern and eastern portions of the Island for 150 years longer. It was in 597 that Augustine and his forty associates were sent by Pope Gregory, the Great, to preach the Gospel to the people. But before their arrival Christianity of a purer form was found in the northern portions, in the Isles of Scotland, in Ulster, in Ireland, in the English kingdom of Northumbria. Thirty-three years before Augustine landed in Kent, Columba, an Irishman, of the family of the kings of Ulster, and related to the royal family of Scotland, had landed at Iona, or Icolmkill, with twelve companions, and founded a Christian college there, from which missionaries were sent forth over the south of Scotland and north of England. From this island went forth Aidan, in 636, and established a missionary station on Holy Island, or Lindisfarne, not far from the mouth of the Tweed. From this new station "preachers poured forth over the heathen realms. Chad went to the conversion of the Mercians, Boisil guided a little troop of missionaries to Melrose, Aiden [sic] himself wandered on foot, with the king (Oswald) as interpreter, preaching among the peasants of Yorkshire and Northumbria." (Green's History, p. 58) The prospects were fair that this Culdee form of Christianity would sweep over the island. But Romish priests met Culdee, and after discussion at the so-called Synod of Whitby, 664, A. D. King Oswy decided that it would be safer to follow the doctrines of the successor of Peter, who claimed that he held the keys of heaven, than to follow St. Columba, for whom his follower, Colman claimed no such power. From that date Romanism prevailed in England, and Culdeeism retreated into Scotland. Here it lingered in the affections of the people, nor was it suppressed until 1297. This was only 228 years before the beginning of the Reformation. This period of two centuries and a quarter lies between the suppression of the Culdees, and the opening of the Reformation. Can it be bridged over? Will a people who love their religion cling to it for that length of time without priest or altar? Can religion be transmitted through five or six generations by affectionate tradition? Let us see: Twenty-seven years after the suppression of the Culdee Church, i.e. 1324, Pope John complained that there were many heretics in Scotland. Ninety years after this Wickliffe was born, and

after his death Popish writers relate that followers of that good man were found in Scotland. In 1422, and 1431 martyrs sealed their faith with their blood. In 1494 "Lollards" existed in Kyle. Hetherington affirms that Popery was never able to exterminate the faith of the ancient Culdees from Ayrshire and Fife and the neighborhoods of St. Andrews and Iona. Thus we find that Scotland furnished a favorable soil for the precious seed of the Gospel, a soil that had been planted and cultivated for more than twelve hundred years.

That these Culdees were Presbyterians, was clearly proved by a contributor of the N. C. PRESBYTERIAN a few weeks ago, and the evidence need not be recapitulated here.[*]

"Archbishop Usher [sic] admits that the Church government established by St. Patrick in Ireland was parochial and not diocesan. He ordained one bishop and twelve Presbyters in each church—plainly a Presbyterian government."

For proofs see "Culdee Church," by Dr. Moore, Green's History of England, Hume's History and Webster's History of Presbyterian Church, Mosheim, etc.

[March 20, 1878]

No. IX.

EARLY SCOTCH SETTLEMENTS.

As it is often very difficult if not absolutely impossible to determine which are the head springs of a mighty river both because of the number of fountains and their obscurity hidden away in impenetrable forest fastnesses; so it is impossible in most cases to determine the beginnings of national existence. In like manner when we have ascertained as we think the very first Presbyterian settlements in North Carolina, straightway we behold indications that there were some who preceded them. Following the lead of Dr. Foote, we have written that the Scotch-Irish of Duplin formed the first "considerable Presbyterian settlement" in the State. But there is pretty good reason to believe that they were preceded by a goodly number of Scotch Presbyterians. I say Presbyterians for the Scotch of that day were almost uniformly Presbyterians.

There were some Scotch settlers on the Cape Fear as early as 1729, and

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[*The articles to which Rumple refers are: "The Historic Church," by J. W. P., N. C. Presbyterian, n.s., v.11 #527, February 13, 1878; "The Old British Church," #529, February 27, 1878; "The Ancient Irish Church," #530, March 6, 1878.]

three years later, in 1732, one Wm. Gray had entered land in the neighborhood of Heart's Creek, now known as Fayetteville. (1) Alexander Clark from the Isle of Jura, one of the Hebrides, a descendant of a Scottish worthy, who suffered much in the terrible days of James II. came over in 1736, the year that McCulloch settled in Duplin. Along with Clark came a ship load of immigrants into Bladen, now Cumberland county. But there were Scotchmen already there to welcome them to a home in the wilderness; among whom are mentioned Hector McNeill of the Bluffs, and John Smith with his two children Malcolm and Janet. The wife and mother, Margaret Gilchrist had died on the passage up the Cape Fear. (2)

The town of New Liverpool was commenced in 1730 or 1731, and in 1735 its name was changed to Newton; and again in 1719, [sic] its name was changed to Wilmington in honor of Spence Compton, Earl of Wilmington. (3) About the time of its last change of name, to wit, in 1739, the distinguished Evangelist George Whitefield passed through North Carolina and preached with some success in Newton on the Cape Fear which he says had been "lately settled from Scotland." (4) It appears from this statement that Wilmington was at this date regarded as a Scotch town, and consequently a Presbyterian town. It is remarkable however that a town, begun under such auspices, had no organized Presbyterian church for nearly one hundred years, i.e., not until 1817. (5) As the Clarks, Grays, McNeills and others sailed up the Cape Fear to their home at the head of navigation, it was natural that a portion of the immigrants should prefer to settle among their friends lower down the stream. It is therefore probable that many Presbyterian families settled in Newton or Wilmington, as early as the settlements of Duplin, or even years earlier. After the settlements on Cross Creek had been established about six years, they received it is probable, the visits of the first Presbyterian minister that ever entered the State of North Carolina. His name was William Robinson, a native of England, born near Carlile [sic], but having emigrated to New Jersey, he was ordained to the ministry by the Presbytery of New Brunswick in 1742, and immediately started on a missionary tour South, and spent the winter in North Carolina, penetrating as far as the Peedee River. If he travelled the same route as Whitefield did, as he would be apt to do from association with Whitefield's friends, the Tenants [sic], etc., he would be likely to pass through Williamsburg, Va., Newbern, N. C., and thence through Duplin, and the Scotch settlements to the Peedee. He however had little success in North Carolina. (6) His lack of success, as McAden's afterwards among the Scotch, may have arisen from the same cause, that is from their inability to understand the English language.

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1. Foote, p. 125; Banks' Address p. 6
2. Foote, 125.
3. Cantwell in South-Atlantic, vol. i No. 4, pp. 266,267.
4. Webster, Hist. Pres. Ch. p. 145.
5. Annals of Pres Ch. of Wilmington.
6. Webster, pp. 209 and 475.

Hitherto the Scotch immigration to North Carolina was in small numbers. But circumstances now arose in Scotland that sent them across the Atlantic in great numbers. Charles Edward Stuart, the grandson of James II. and Mary of Modena, called in history the "young pretender," made an attempt to regain the throne of his ancestors. Landing in Lochaber in 1745, with only seven friends, many of the clans rallied around him, especially the younger and more chivalric portion. The more influential chiefs stood aloof and discouraged the enterprise. Nevertheless in a few weeks he entered Edinburgh in triumph and was proclaimed "James VIII." at the Town Cross. In a few weeks he was at the head of six thousand troops, and marched into England, as far as Derby, half-way to London. But no Englishmen rallied to his standard and he was forced to retreat into Scotland before the Duke of Cumberland and an army twice as numerous as his own. Falling back into the Highlands, in the far north, a few miles east of Inverness, on Culloden Moor the two armies met for the last time. The Highlanders were utterly routed, and the Pretender, after many strange adventures at length escaped to France, where he lingered till 1788 and died. Of course many were attainted of treason, and some were put to death. Perhaps needless cruelty was inflicted on the poor Gaels who flocked to the standard of the descendants of Bruce. The hereditary jurisdiction of the clan-chiefs was transferred to the crown, and the tartan or garb of the clansmen was forbidden by law. (7) The greater portion of the insurgents however were pardoned by the King, George II., on condition of their emigrating to America, after having sworn allegiance to the house of Hanover. By this means he would get rid of dangerous subjects at home, and at the same time sell the royal lands in the colony. With no alternatives at home, but death or subjugation, a large number removed to North Carolina and attracted by their countrymen already there, settled near Cross Creek, or Campbellton. (8)

During the period of these troubles at home but probably in ignorance of their existence, Neill McNeill a native of Argyleshire, was exploring the wilds of America. In 1747 he reached Wilmington and ascended the Cape Fear. He found the settlements on Cross Creek, and finding the lands such as would furnish an abundant living to his thrifty countrymen, two years later he brought about three hundred immigrants who settled in the neighborhood of Cross Creek, the Bluff and Little River. And from the town of Campbellton, on the west coast of Scotland, a vessel sailed annually to the Cape Fear from 1749 and onwards bringing its load of hardy emigrants, to find a home among the open pine forests, or along the banks of the streams that flow into the Cape Fear. "They gradually began to fall back from the River, and to enter land in Richmond, Robeson, Montgomery, Moore, Bladen, Harnett, Sampson and even along the dividing line between North and South Carolina. These counties comprise the territory which may be designated the 'Scotch settlement' in North Carolina, a settlement of which any nation may well feel proud, and

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7. Green's Hist. pp. 714, 715.
8. Foote, 130.

which now forms as bright a gem as sparkles in the coronet that adorns the brow of the old North State." (9)

But as yet there were no ministers among these Scotch Presbyterians. Even in Scotland there were so few who could preach in the Gaelic tongue, that extraordinary measures had to be taken to supply the destitution in the Highlands. And perhaps there were but few, if any ministers who sympathized with the Pretender and his adherents, and therefore were not too ready to go with these exiles across the seas, even if their presence had been desired. It is true that there were Presbyterian ministers in Virginia, Maryland, Pennsylvania, New Jersey and New York. "Ffrancis Makemie," as he signed his name, the pioneer Presbyterian minister of America, appeared in Virginia in 1682 or 1683. The Presbytery of Philadelphia was organized before Dec. 25, 1706, embracing as members, Makemie, Andrews, McNish, Hampton, Wilson, Taylor, Davis and Boyd, ordained Dec. 27th, 1706. (10) And by the year 1748 there were no less than ten Presbyteries in the country. (11) No Presbyterian ministers, however, had settled in North Carolina, and few had visited it. In 1756 however, Hugh McAden a licentiate of Newcastle Presbytery visited the State, and in the course of his travels arrived at Hector McNeill's and preached to a number of Highlanders, some of whom he says scarcely knew one word he said, and were the poorest singers he ever heard! No wonder. In a strange language, and for more than ten years deprived of the means of grace, there are [sic] few who could sing well. They were however glad to hear him and pleased with his discourse. (12) The chief result of this visit was that McAden on his return induced the Rev. James Campbell, a native of Scotland then preaching in Lancaster, Pa., to settle in North Carolina. This he did in 1757, purchasing a home for himself on the left bank of the Cape Fear thirteen miles above Fayetteville, nearly opposite Bluff church. And there on his own lands his mortal remains now slumber in the ground. (14) [sic] Mr. Campbell first became a member of Charleston Presbytery, but connected himself with Orange in 1773, three years after its organization. In this region he labored alone for thirteen years preaching at Bluff, Barbecue, Long Street, Raft Swamp, Cross Creek and Choffenington. He died in 1780. The following are the names appended to his "call": Witnesses, Arch'd. McNeill and Arch'd. Clark. Signers: Hector McNeill, Gilbert Clark, Thomas Gibson, Alex McAlister, Malcolm Smith, Archibald McKay, Jno. Patterson, Dushee Shaw, Neill McNeill, Archibald Buie, Anguish Culbreth, John McPherson. These men on the part of the people bound themselves to pay him £ 100 good and lawful money equivalent to $500 Federal currency, per annum. (14)

[April 3, 1878]

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9. Address of James Banks, Esq., at Bluff church, 1858.
10. Webster p 95; Hodge Con. Hist. p. 88.
11. Baird's Dig 848.
12. Foote, 171.
13. Banks' Ad. p10 [Superscript appears to be misnumbered in original.]
14. Address of James Banks, Esq., at Bluff church, 1858.

No. X.

PRESBYTERIANISM ON THE CAPE FEAR.

The year 1758 constitutes an era in Presbyterianism in the Cape Fear country. Recognizing this fact the Presbytery of Fayetteville held a meeting at the Bluff church on the 18th of October, 1858, for the purpose of celebrating the anniversary of the establishment of the Church in that country. On that occasion a "centenary sermon" was preached by the Rev. Neill McKay, a descendant of one of the signers of the first call ever made out for a pastor's services in North Carolina, the call for Rev. James Campbell, dated October 18, 1758. This sermon was followed by a "Centennial Historical address," delivered before the Presbytery by James Banks, Esq. These two discourses are full of valuable historical information gathered with diligence, and arranged with care and skill, and will interest every intelligent Presbyterian in the State, and especially if he happens to be a descendant of any of those Scotch pioneers, who began to build up the Church of their fathers within the limits of the ancient and extensive county of Bladen. To these two discourses, I am largely indebted for the facts contained in this article as well as for some of those in the last.

The Rev. James Campbell, according to Webster's History of the Presbyterian Church, was born in Campbelton-on-Kintyre, Argyleshire, and came to America in 1730. He was probably licensed by Newcastle Presbytery in 1835 [sic]. In 1739 he informed his Synod that he was an unconverted man, and felt that he had no right to preach unless he were born again. His life however, was irreproachable, and by others he was esteemed as a good man. After continuing for a time in great mental distress, Whitefield met with him, and endeavored to enlighten and cheer his mind. The great evangelist believes [sic] that these humiliations were merely a preparation for great and eminent service in the Church. At the persuasion of Whitefield and Tennent, Campbell resumed the work of preaching, and the result showed the correctness of their judgment. His preaching was earnest and practical, and was aimed at the awakening of slumbering consciences, and saving his hearers from the soothing and deceitful influences of a "floating joy." He was a lover of sound doctrine, and to his influence in securing the general study of the Shorter Catechism, the Cape Fear Presbyterians are much indebted for their orthodoxy, in both pulpit and pew.

Mr. Campbell was not ordained until 1742; and from this time till 1757, he preached at various places, as Newtown, Tinicum, Conecocheague and Rocky Spring, until he was induced by McAden to come South. Here his great work began in 1758. (1)

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1. Webster, 530.

On his arrival in North Carolina, he found no church organizations; but only scattered families of Presbyterians, who had been destitute of the public services of religion for twelve, or perhaps twenty years. The first year of his ministry here, 1758—he organized three churches. Longstreet had for its first ruling elders, Malcolm Smith, Archibald McKay and Archibald Ray. Barbecue had Gilbert Clark, Duncan Buie, Archibald Buie and Daniel Cameron. Bluff had Hector McNeill, Alexander McAlister, Farquar Campbell and Duncan McNeill. (2) No doubt these elders were faithful and zealous, and the indications are that they were disposed to magnify their office, and not to regard it as a sinecure, as too many appear to regard it in our day. The Barbecue elders seem to have been familiarly known as "the little ministers of Barbecue." And it was McLeod who said that "he would rather preach before the most polished and fashionable congregation of Edinburgh, than to the little critical carls of Barbecue." (3) Whether it was their habit to superintend the preacher instead of the people, or both preacher and people, history does not inform us. I suppose that McLeod meant no disrespect in calling them "carls" or "old men," and their names are written here, that the remembrance of these righteous men may remain fresh in the hearts of our people. So far as we know they were among the first, if not the very first, of that distinguished body, that has exerted such a wholesome influence in our Church—the ruling elders of North Carolina. O that the whole body were animated by the same zeal that has immortalized the "little ministers of Barbecue."

In 1759, the year after Campbell began his labors on the Cape Fear, McAden began his work in Duplin and New Hanover, and continued for nine years, or until 1768. The Rev. Alexander Craighead, in 1758, also began his work in Rocky River, which then included Sugar Creek, both situated in the county of Anson, now in Mecklenburg and Cabarrus. Mr. Craighead labored here for eight years, until 1766, when he fell asleep.—Campbell, McAden and Craighead were the three pioneer pastors of North Carolina, coming out about the same time, and ending their days in the State. Campbell slumbers beneath the ground, near the banks of the Cape Fear; McAden in the quiet grave yard of Red House church, near Milton, in Caswell, and Craighead in the old burying ground of the Sugar Creek church, near the city of Charlotte. They labored alone, widely separated from each other, planting churches, and laying the foundations of our glorious Presbyterianism. They did their work well, and generations who have entered on their labors rise up and called them blessed.

In 1770 Mr. Campbell received a co-laborer to whom he delivered a part of his churches. This was the Rev. John McLeod, from the Isle of Skye, who came over at this time with a large number of families from the Highlands of Scotland. He preached for awhile in Barbecue and Longstreet churches,

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2. Dr. McKay's sermon, page 9.
3. Foote, p 133.

but was unfortunate in his political views. While Campbell was an ardent Whig, McLeod was a no less Loyalist, and the natural result was that in the stormy days preceding the Revolution, he was apprehended and imprisoned, but soon after released upon the intercession of Campbell. Not long after he sailed for his native land, and as he was never heard from afterwards, it is supposed that he found a watery grave in the broad bosom of the Atlantic. (4) And now the terrible days of the American Revolution came on, and little or nothing could be done, except hold the churches together. In the midst of these days the Rev. James Campbell, an old man and full of labors, died, (1780), and left the churches with no one to break to them the bread of life. (5)

Fourteen years after the death of Mr. Campbell, the Acts of the General Assembly for 1794, reveal the following names of ministers and churches in this region, viz: David Kerr, at Fayetteville; Angus McDiarmid, Bluff, Barbecue and McKay's; Samuel Stanford, Lumberton and Raft Swamp; Colin Lindsay, Black River Chapel—four ministers and seven churches, with unknown vacancies. (6) In 1799, five years later, the report of the Synod of the Carolinas shows the following names, viz: Colin Lindsay, without charge; Samuel Stanford, Black River and Brown Marsh; Angus McDiarmid, Barbecue, Bluff and McKay's; John Gillespie, Centre, Laurel Hill and Raft Swamp; Robert Tate, South Washington and Rockfish—five ministers and ten churches. (7).

There are indeed other names not appearing in these reports. The Rev. John Robinson succeeded McAden in Duplin about 1793, and removed to Fayetteville in 1800. Rev. Dougald Crawford succeeded Campbell. The Rev. Wm. Bingham, from Ireland, was located in Wilmington as a teacher in 1785. Rev. Wm. D. Paisley labored in this region from 1797 until 1800. (8) And there may have been others, whose names are forgotten, but who followed by their labors are gone to their reward.

But a new era opened with a new century, in which a native ministry sprung [sic] up to fill the vacant pulpits of the fathers, who had fallen asleep, and to go forth as missionaries into the great South West. Dr. McKay's sermon contains the names of Brown, McNair, Murphy, McMillan, Duncan Brown, McIntyre, Fox, John Murphy, and Neill McMillan who were licensed in the opening years of this century. (9)

The Presbytery of Fayetteville was set off from Orange in 1812, with nine ministers and thirty churches. In 1832, after twenty years of labor,

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4. Foote, 135 and Banks, p. 15.
5. Dr. McKay's sermon, p. 11.
6. Minutes of 1794, page 30.
7. Dr. McKay's sermon, p. 11.
8. Dr. McKay's sermon, p. 11.
9. Sermon p. 12.

the number of ministers was increased to sixteen and by only a few churches, perhaps ten. In the next twenty-six years, up to 1858, the ministers increased to twenty-four, and the churches to fifty-eight. In 1877, the ministers in the same territory, now two Presbyteries, have increased to thirty-two, and the churches to eighty-one. Place these statistics together for comparison:

In 1758 there was 1 minister and 3 churches.

In 1770 there were 2 ministers and 6 churches, perhaps.

In 1794 there were 4 ministers and 7 churches, and unknown vacancies.

In 1799 there were 5 ministers and 10 churches.

In 1812 there were 9 ministers and 30 churches.

In 1832 there were 16 ministers and 35 or 40 churches, perhaps.

In 1856 there were 24 minister [sic] and 58 churches.

In 1877 there were 32 ministers and 81 churches.

Counting to the present year, it has been 120 years since Mr. Campbell organized the two pioneer churches. Dividing 120 into five periods of 24 years each, and doubling the number of ministers and churches at the end of each period, and you would have in 1878, 32 ministers and 96 churches. But the minutes of the General Assembly show 32 ministers and 81 churches. In the earlier years, when the churches were few and the territory vast, the increase would be much more rapid than in later years when the country is fully occupied either by our own churches or by others. In the mean time the population of North Carolina has increased in 80 years, from 1790 to 1870, from 393,751 to 1,071,361, that is the population has not quite tripled itself in 80 years, but Presbyterianism has doubled itself five times in 120 years. Or to take the same 80 years from 1790, population has not quite tripled itself once, but the Presbyterian ministry has nearly twice tripled itself and the churches have been more than twice tripled. If Presbyterianism has not been as aggressive as it might or ought to have been, it has at least run far ahead of the increase of the population, in the Cape Fear country. And if the young Scotch ministers had remained in their own bounds, instead of emigrating to the South-west as many of them felt it their duty to do, North Carolina would have gained many churches and members, but the west would have been left without the mighty influences for good, that have been exerted there by our emigrant ministers. And though we do not now see all the good that has been done, yet doubtless at the great ingathering we will see how the Head of the Church has ordered all things well.

[April 17, 1878]

No. XI.

EARLY CHURCHES IN ORANGE PRESBYTERY.

Whatever popular orators, and superficial writers may affirm, Americans are not Anglo-Saxons, but Anglo-Irish, Anglo-Germans, or Anglo-Scotch, as well. A recent writer, after examination, computes that there are only some five or six millions of descendants of the Anglo-Saxon race in the United States, who are chiefly found in New England. That is the Anglo-Saxon element is only about one-fifth or one-sixth part of the population—not a very stupendous portion. (1) The same writer estimates, that during the first half of the 18th century, the emigration from Ireland alone, to this country was not less than a quarter of a million, and that at the Revolution the Irish comprised about one-sixth or one seventh of the population, and embraced about one-fourth of the commissioned officers in the army and navy. Lord Mountjoy declared in the English Parliament, "you lost America by the Irish." Who were the Carrolls, the Rutledges, the Fitzsimmons, and the McKeans of the Revolution? whence came Andrew Jackson, Robert Emmet, J. C. Calhoun and McDuffie of a later day? whence the projector of their Erie Canal, the Inventor of the first steamboat and the builder of the first American Railroad? They were Irish by birth or descent. (2) Even the Welsh element is more prominent than the Anglo-Saxon. Of the signers of the Declaration of Independence, eighteen had Welsh blood in their veins—and among these were Samuel Adams, John Adams, Stephen Hopkins, Francis Hopkinson, Robert Morris, Burton Gwinnett, Thomas Jefferson, Benjamin Harrison, Richard Henry Lee, and Francis H. Lee. And among generals, Montgomery, Wayne, Ethan Allen, Morgan, Charles Lee and Cadwallader, And among Presidents, Adams, Jefferson, Monroe, J. Q. Adams, Harrison and Buchanan were of Welsh extraction." (3)

A larger portion of the later imigrants [sic] have been of the native celtic Irish; but in former years, it was the Scotch Irish of Ulster, and Presbyterians who came to America, settling in New York, New Jersey, Pennsylvania, Maryland and Virginia, and South Carolina. Few except McCulloch's band in Duplin, came directly to North Carolina. In the more northern States they formed churches, Presbyteries and Synods. In process of time, along with their German neighbors, they moved westward, until the proximity of the mountains, and the wild Indians, turned the current southward. They flowed into and up the beautiful Shenandoah Valley, in Virginia, until in their estimation, it was occupied. So feeling the oppression of Virginia laws against dissenters, and allured by the liberty and abundance of North

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(1) Matthew's "Men and Books,["] p. 299.
(2) Ibid, p. 301.
(3) Ibid, p, 301.

Carolina, they flowed back over the Alleghanies, and South through Albemarle, Buckingham, Prince Edward, Mecklenburg and Halifax reaching the North Carolina frontier in Granville, Caswell and Rockingham counties. As a matter of course these border counties were first reached and first occupied, but not much in advance of others. Still in them we would naturally look for the earliest Scotch Irish Presbyterian churches. According to Dr. Caruthers, Edgecombe county (out of which Granville was formed in 1746) began to be settled from Virginia in 1726, Wayne in 1735, and Franklin, Caswell, Rockingham and Guilford, in 1750. About this time the "Nottingham Company," was formed in Lancaster, Pa., for the purpose of emigrating in a body to North Carolina. Their agents purchased 21,120 acres of land, on North Buffalo and Reedy Fork, in Guilford county, and one of the deeds examined by Dr. Caruthers, is dated "1753". (4) These were the people who on leaving their homes engaged David Caldwell, then a student, to come to them as soon as he could—the fathers of the Buffalo and Alamance churches. Caldwell came to them in 1764. Buffalo church had been organized some five or six years when he came that is about 1758 or 1759, but Alamance was organized the year of his arrival. (5)

But these were not the first settlers. Others came in times and ways unrecorded, singly and in companies, leaving behind them no tradition of their journey that has survived till now. Let us endeavor to gather up the scattered threads, culled here and there, and weave them, not into a historical sketch, for the facts are too meager for that, but into suggestive annals. As mentioned in a former article, the Rev. Wm. Robinson was sent by the Presbytery of New Brunswick, in 1742, to North Carolina. He came and spent the winter in the Province penetrating as far as the Peedee River, but returned with injured health, and discouraged by lack of success. Two years after this (1645) [sic] many people in North Carolina sent supplications to the Synod of Philadelphia to furnish them with a minister. The Rev. John Thompson at that time, probably about 55 or 60 years of age, and a prominent preacher, was sent to them. (7) In 1751, Mr. Thompson returned to North Carolina, and on his way hither met Henry Patillo, as a clerk in Virginia, and engaged him to return with him to Philadelphia, to study for the ministry. But as Thompson remained a long time in North Carolina, Patillo accepted the invitation of the Rev. Samuel Davis [sic] in Virginia, to prepare for the ministry in his house. (8) Thompson spent the remaining years of his life, in the house of his son-in-law, in Buffalo congregation, Prince Edward, Virginia. He died however, in the bounds of Centre congregation, N. C.; where he was probably doing missionary work; and his remains lie in the old Brevard burying ground, not far from Beatty's Ford, on the Catawba. (9) We find no record of his journeys and labors here, except

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(4) Life of Caldwell, pp. 24 and 93.

(5) Caruthers, p. 24.

(6) Webster, pp. 209 and 475. [Superscript omitted in original.]

(7) Webster, pp. 210 and 356.

(8) Foote, p. 225, Webster, p. 356.

(9) Webster, p. 356, and Rev. E. F. Rockwell, in N. C. PRESBYTERIAN, vol. 1, No. 39.

meagre hints, here and there; but from what we actually know of his zeal and energy, and his prominence and influence in the great struggle between the "new side" and "old side" in the Synod of Philadelphia, we are entitled to infer that his long and frequent visits to North Carolina were employed in gathering the scattered sheep into folds, and in feeding them with the bread of life. This work was done by some one before McAden passed through the country, and there is every reason why we should regard John Thompson as the pioneer and apostle of Western North Carolina." [sic]

In the year 1748 Alex. Cumming was employed in preaching in Augusta county, Va. and in North Carolina, and was the first of our ministers who preached in Tennessee.— He remained some time in North Carolina, and married Eunice, the daughter of Col. Thomas Polk, who was President of the Mecklenburg Convention, May 20, 1775. (10) Some three or four years after Cumming, the Rev. Samuel Black supplied for a time, the settlers at Hawfields, Eno, Hico and Little River. (11) In 1754 Beatty, of Neshaming [sic], and Thane, of Connecticut Farm, came to North Carolina, and the latter extended his journey to the thinly scattered settlers between the Broad and Saluda Rivers in South Carolina. (12) In May of this year, (1754) a representation was made to the Presbytery of New Brunswick, that there were fourteen congregations in North Carolina. (13) As this was four years before Campbell and Craighead were settled here, and five years before McAden went to become the supply of Duplin county—all these fourteen congregations must have been without a preacher.— These, I suppose, were not regularly organized churches, but principally, not exclusively Presbyterian settlements, either with or without houses of worship. The oldest churches of Concord Presbytery date their organization in 1764, and no doubt these constituted a part of the fourteen that were mentioned ten years before.

The preachers came and went, preaching and visiting here, but left no record of their labors, except in the hearts and memories of the people. Their record is above, but the fruits of their labors are seen to this day in the churches that are spread over the land, from the Dan river to the rushing Catawba. But just at this period light begins to be shed upon the history of Presbyterianism in this region by written documents. Portions of the journal of the Rev. Hugh McAden have been preserved. The original, I have been informed by a grandson of McAden, J. M. Rose, Esq., of Fayetteville, was placed successively in the hands of Dr. Caruthers, Dr. Foote, and Hon. D. L. Swain, for reference, but in the transit has been hopelessly lost, unless it lies among the papers of some of these writers. Happily, however, Dr. Foote has given copious extracts and a condensed synopsis of the remainder, in his "Sketches."

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(10) Webster, p. 614.
(11) Webster, p. 245.
(12) Webster, p. 245.
(13) Webster, p. 245.

Hugh McAden was born in Pennsylvania, was graduated from Nassau Hall (Princeton) 1753, was licensed in 1755, having studied Theology under the Rev. John Blair, of Newcastle Presbytery. He was sent out at once on a mission to the South. As the defeat of Gen. Braddock, near Fort du Quesne, Pa., took place July 9 of this same year, Mr. McAden met with people from Virginia flying to North Carolina for safety. He reached this State on the first of August, and preached the first Sabbath at Solomon Debow's, on the Hico. We next find him at Mr. Anderson's, on the Eno, August 10, where Dr. Foote conjectures that there was a house for public worship. He visits Grassy Creek and Granville Court-house, and preaches on the fourth Sabbath at Hawfields. Thence his journey leads him to Buffalo, in Guilford, and from that point to the Jersey meeting house, near Trading Ford, on the Yadkin. This church was in a divided condition on the question of baptism, and has since passed out of Presbyterian care. On the 14th of September we find him preaching at the meeting house in the neighborhood of Mr. Brandon and John Luckey, doubtless "Cathey's meeting house," now Thyatira. He then preached at a meeting house. He then goes home with John Andrews, and then eight miles to Justice Caruths' and preached at the "meeting house three miles off," on the Sabbath, to a pretty large congregation of people, who seemed generally pretty regular and discreet." After preaching here again, he went home with Capt. Osborne, and Sabbath 28th September he preached at the "new meeting house about three miles off," which I suppose was the present Centre church. He then preached at Justice Alexander's, then at Major Harris', then at David Caldwell's, then at James Alexander's, on Sugar Creek. After a journey into South Carolina, we find him again at Centre, and next day at Coddle Creek, and again at Cathey's, where he is solicited to remain and divide his time between them and Rocky River. We trace him again to Jersey Meeting House, Uwharrie [sic], Smith's, McKay's, McNeill's, Whitemarsh, Wilmington, Dickson's, Goshen, (in Duplin) Nutbush, Eno, again, Hawfields and to his starting point, Hico. In this journal we have not only a record of faithful, indefatigable mission work, in a young licentiate, but a record of names of churches, now familiar to every Presbyterian in the "up-country." A list of some of the people he met with will reveal names as familiar as household words—the names of the ancestors of many readers of this article, viz.: Anderson, Bogan, Lawrence, Mebane, Michel, Rankin, Sloan, Vannoy, Hunt, Alison, Brandon, Luckey, Andrews, Carruth, Templeton, Denny, Osborne, Reese, Lewis, Alexander, Harris, Caldwell, Neely, Patton, White, Hampton, Kerr, Roan, Granger, Jones, Brown, Holden, Dickson—generally Scotch-Irish, with others, Scotch, Welsh and English. This journey ended May 6th, 1756. Returning home, he was ordained by New Castle [sic] Presbytery in 1757. In 1759 he was dismissed to Hanover Presbytery, by which he was received July 18th, 1759, and began his work as the first settled minister in Duplin and New Hanover, where he remained about ten years.

[June 5, 1878]

No. XII. [*]

EARLY CHURCHES OF ORANGE PRESBYTERY.

(Concluded).

In consequence of the loss of the early records of Orange Presbytery it is impossible to procure accurate dates of the organization and early history of many of the churches in its bounds. Dr. Caruthers, who began his labors in Buffalo and Alamance in the first half of this century, and who was a diligent gatherer of traditions of the olden time, assures us that there were a good many churches organized before there were settled ministers. He also has a tradition that the churches in Granville county were organized by the Rev. William Tennent, and the Lord's Supper administered by him, the first time in that county, but at a date not now known. (1) He was also informed by some of the oldest ministers in his day, that the Red House church (Hico) was about the oldest in the state, an assertion which he does not fully credit. (2)

McAden, in 1755 calls the people at Eno, "a set of pretty regular Presbyterians," and says that the congregation at Hawfields was chiefly made up of Presbyterians, who seemed highly pleased and very desirous to hear the word." The next year they applied to Presbytery for supplies. This was in 1756. But it was nine years before they secured the services of a settled minister. The Rev. Henry Patillo came to them in 1765, and remained till 1774. Mr. Patillo was a native of Scotland, and went from a counting-house to study with Samuel Davies in 1751, and after six years preparation, he was licensed by Hanover Presbytery in 1757, and ordained by the same in 1758. After preaching about seven years in different places in Virginia, he came to Hawfields, Eno and Little River in 1765. In 1780, he became the pastor of Grassy Creek and Nutbush congregations, largely made up of converts under the ministry of Mr. Davies. As a salary they gave him a plantation of 300 acres, upon condition of his remaining with them for life. (3) Mr. Patillo was a delegate to the Provincial Congress in 1775, and was appointed to preside at the organization of the Synod of the Carolinas, in 1788, but not being present, the Rev. David Caldwell opened the Synod as senior member, and was afterwards chosen as Moderator. (4) Stripped of his property in his old age, Patillo and his aged wife adorned the doctrine of their Saviour by submission and patience under their trials. He died in Dinwiddie county, Virginia, in 1801 aged seventy-five. The churches of Eno and Hawfields, served by Mr. Patilla [sic], were after-

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(1) Life of Caldwell, p. 93. (2) Ibid, 94. (3) Webster, p. 677.
(4) Webster, 677, Foote, 282.

[* see Appendix B, 4]

wards served by Debow, Lake, Hodges, William Paisley, Ezekiel B. Currie, James H. Bowman and Samuel Paisley. The names of James Phillips, Graves, Dock, Lynch and John Paisley, are associated with Eno church as occasional, or stated supplies. These congregations have survived through a century and a quarter, with varying fortunes. They are the mothers of other churches that have out-grown them. But they live in their children. Hawfields now has 170 members, and reports $350 paid for pastor's salary in 1877. Eno reports only 43 members and $8 for pastor's salary. Little River has 150 members and reports nothing paid for ministerial services; Nutbush, 30 members and $165; Grassy Creek, 16 members and no salary; Red House (Hico) 37 members and $145 salary. Buffalo and Alamance are the old churches of Guilford county. It has been stated that Buffalo was organized in 1758 or 1759, and if such is the fact, it was probably done either by Mr. Campbell, Mr. Craighead, or Mr. McAden, for they were the only resident ministers of that day. Or some missionary, following up the wandering families, may have gathered them into a fold. Alamance was organized in 1764 by Mr. Patillo. This was the year in which these churches succeeded in securing the services of the Rev. David Caldwell. Dr. E. W. Caruthers, the successor of Dr. Caldwell has written a most interesting and instructive life of his predecessor, embodying an account of the various churches of that region, as well as scenes from the stirring times in which Dr. Caldwell's days were spent. This volume ought to be in the hands of all our North Carolina clergy. It is I believe, out of print and copies can only be secured from old libraries. From Dr. Foote's condensation I condense still further an account of this remarkable man.

David Caldwell was born in Lancaster county, Pennsylvania, March 22, 1725. His parents were respectable and pious people. After receiving the rudiments of an English education, David served as an apprentice to a house carpenter until 21 years old. At the age of 25 he made a profession of religion. He began his literary studies after this, and was graduated from Princeton College in 1761. He was then 36 years of age. So important did men esteem thorough preparation, that there was no disposition to rush into the ministry with inadequate preparation, though they were advanced in life. Mr. Caldwell was employed as a tutor in College, while studying theology, and was licensed by New Brunswick Presbytery in 1763. The following summer (1764) Mr. Caldwell visited North Carolina. Though the Buffalo church sympathized with the "old side," and Alamance with the "new side," they united in desiring Mr. Caldwell to be their pastor. In 1765 his Presbytery ordained him, and dismissed him to the Presbytery of Hanover. He was not however installed until 1768, Mr. McAden then at Red House, performed the installation services.

As his promised salary was only $200 per annum, he secured a small farm, and also established a classical school at his house, which was continued with short interruption until the infirmities of age disqualified him. His school is regarded as the first in usefulness, in the State. Five of his pupils became governors of States, a number of them were promoted to the Bench, a large number became physicians and lawyers, and about fifty became preachers of

Gospel. His school was for a time Academy, College, and Theological seminary all in one. The average number of his scholars was fifty or sixty. In addition to these duties he studied medicine and practiced physic among his people. He had been college mate, and continued to be friend and correspondent of Dr. Rush, through life. The schools of Dr. Caldwell of Buffalo, Mr. Patillo of Hawfields and Mr. S. C. Caldwell of Sugar Creek, as well as those of Dr. Wilson of Rocky River, Williamson and Johnston of Providence, and others in later days, have done an immense service to the country. Though not to be imitated in well-established churches, it was the best mode in that day of serving the church and the country.

In 1770, the Synod set off Rev. Messrs. Hugh McAden, Henry Patillo, James Criswell, David Caldwell, Joseph Alexander, Hezekiah Balch and Hezekiah James Balch, and their churches, as the Presbytery of Orange. This Presbytery met at Hawfields, and was opened with a sermon by Mr. Patillo. It embraced the whole State of North Carolina, and a portion of South Carolina.

Mr. Caldwell and Mr. Patillo's congregations were the scene of many conflicts in the days of the Regulation and of the Revolution, and they and their people suffered great hardships. Mr. Caldwell lost, his library and papers, which were ruthlessly burned by the British. With the return of peace, his labor of teaching and preaching weighed heavily upon him, but he bore the labor cheerfully. He declined to allow himself to be considered a candidate for the Presidency of the University, but he received his title of D. D. at an early day from its Trustees.

Dr. Caldwell married Rachel, the daughter of Rev. Alexander Craighead of Sugar Creek. Their son, the Rev. Samuel C. Caldwell was for most of his ministerial life the pastor of Sugar Creek. And his son, the Rev. J. M. M. Caldwell now of Rome, Ga., was for a time pastor of the same church. A son of the latter, has also entered the ministry, with a number of others, descendants of Caldwell and Craighead, who are found preaching the Gospel, or serving their generation in other useful walks of life.

Dr. Caldwell continued as pastor of Buffalo and Alamance, until laid aside by the infirmities of age in 1820, a period of fifty-five years. He survived until 1824, when he fell asleep in Jesus at an age that lacked only seven months of being one hundred years. The remains of his faithful wife were laid by his side in 1825, and a plain marble slab, with an appropriate inscription covers their graves in Buffalo graveyard, about two miles from Greensboro. The trains on the Richmond & Danville Rail Road, reach nearly the sleeping places of these honored servants of God, and the passenger from his seat may catch a glimpse of the oaks of Buffalo, as he clashes by. Dr. Caldwell was succeeded by Dr. Caruthers, and the united pastorates of these two ministers embrace a period of nearly one hundred years. Dr. Caruthers' name appears in the minutes for the last time in 1865, just a century from the arrival of Dr. Caldwell. He had however retired for a few years from the active labors of the ministry.

The Buffalo church, under the care of Rev. J. C. Alexander, now reports 102 communicants and $395 salary paid. Alamance, under the care of Rev. W. B. Tidball numbers 170 communicants, and reports $442 for salary.

Hico, Eno, Hawfields, Little River, Nutbush, Grassy Creek, Griers, Bethany, Buffalo and Alamance, comprise if I mistake not the original churches of the present Orange Presbytery. Much of their early history has passed into oblivion; but it is not yet too late for some loving hand to gather up the fading records and vanishing traditions of their early days, and weave them into sketches, for the use of those who shall follow. Dr. Caruthers' Life of Caldwell, and Dr. Foote's Sketches are noble contributions, but the facts are not arranged as a history of Presbyterianism in North Carolina. Let us gather up the facts, and store them away ready for the hand of the future Historian.

[June 19, 1878]

No. XIII.

EARLY SETTLEMENTS AND CHURCHES

OF CONCORD PRESBYTERY.

A natural curiosity prompts the inquiring mind to trace the history of those things in which he is interested as near to their origin as possible. The unphilosophic mind may be content to dwell among things of unknown origin and destiny, but the thinker loves to get hold of the beginnings of things. In the case of our settlements and churches, a short review leads us into the unremembered ages, when savages roamed, hunted, and waged their bloody wars on the soil where our peaceful churches are reared, and our Christian people reside. Of these savage tribes we know little except their names.

In a map, found in Bancroft's History, volume second, between pages 240 and 241, we have a general, and I suppose a conjectural, view of the tribes that once inhabited this country. In North Carolina the Corees, a branch of the great Algonquin family, resided on both sides of the Cape Fear, from the Ocean toward its head-waters, covering a large part of the territory now occupied by the Fayetteville and Wilmington Presbyteries. North of these, on the waters of the Roanoke, Tar and Neuse, extending northward to the confederacy of Powhatan, and west to the waters of New River, beyond the Ridge, roamed the Tuscaroras, the most powerful tribe in North Carolina. The territory of the Tuscaroras is principally occupied by Orange Presbytery. South of the Tuscaroras, in a region somewhat in the shape of a spherical triangle, lived the Catawbas, claiming all the country east of the Blue

Ridge, now covered by Concord and Mecklenburg Presbyteries, together with a portion of Orange, Bethel and South Carolina. Their country began at a point not far from the head-waters of the Neuse, and the northern boundary swept in a great curve to the head-waters of the Catawba, near where Old Fort now stands. Thence the line ran down the foot of the Blue Ridge toward the head-waters of the Saluda River, or to a point near Greenville, South Carolina. And thence, by another sweeping curve, the boundary line returned to the beginning on the Neuse. This great spherical triangle, embracing an area of perhaps fifteen or twenty thousand square miles, was almost destitute of inhabitants. The Catawbas, in their palmiest days, could scarcely muster twelve or fifteen hundred warriors, and their whole population could not have been more than four or five thousand souls. (1) The oldest enumeration of them was made in 1743, about the time when white settlers began to arrive, and their fighting men amounted to only about four hundred. In 1809 the tribe had dwindled to two hundred, who occupied a reservation of fifteen miles square, on the Catawba River, in South Carolina. Some of these probably linger there still, the last miserable remnants of the tribe that claimed this beautiful land. The mountains of North Carolina, Tennessee, South Carolina and Alabama, were occupied by the Cherokees, some of whom still remain, in Haywood or Jackson county. As regards the appearance of this country one hundred and fifty years ago, the prevailing opinion is that it was covered by dense forests of mighty trees, or by impenetrable jungles, thickets and canebrakes. But the traditions of the early settlers, as gathered up by Dr. Foote about forty years ago, lead to a conclusion directly opposite. The old people always spoke of the wide "prairies" lying between the Yadkin and the Catawba, over which roamed the deer and the buffalo. In 1750, when the upper regions of South Carolina began to be settled, there were so many buffaloes that three or four men, with their dogs, could kill from ten to twenty in a day. The waters abounded with otters and beavers, and so plentiful were bears, that a common hunter in one autumn could kill enough to make two or three thousand weight of bear bacon. (2) Dr. Foote says: "Previous to 1750 the emigration to this beautiful, but distant frontier, was slow, and the solitary cabins were found upon the borders of the prairies and in the vicinity of the canebrakes; the immense ranges abounding with wild game, and affording sustenance the whole year for herds of tame cattle. Extensive tracts of country between the Yadkin and the Catawba, now waving with thrifty forests, then were covered with wild grass, with scarcely a bush or shrub, looking at first as if immense cattle farms had been at once abandoned, the houses disappearing, and the abundant grass luxuriating in its native wildness and beauty, the herds wandering at pleasure, and nature rejoicing in undisturbed quietness." (3)

Col. Wheeler states in his history, but I do not know upon what authority, that Rowan county was settled about 1720 by Protestants from Moravia, fleeing from the persecutions of Ferdinand the Second, and by the Scotch after the

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(1) Bancroft, vol.2, p 216, and Ramsay's Hist. of S. C., vol. 1, p. 198.
(2) Ramsay's S. C., p.598. (3) Sketches, p.180.

fatal battle of Culloden. (4) A more certain authority is the petition of the inhabitants of the country to Gov. Dobbs, in 1754, stating that the inhabitants of Rowan were composed of almost all the nations of Europe. (5) From the similarity of names, as found in the Valley of Virginia and in the Scotch-Irish settlements between the Yadkin and the Catawba, it is inferred that they came from the same region, and perhaps removed nearly at the same time. The settlements around Winchester began to be made in 1737, and those in North Carolina followed not long after. (6) The arrival of the pioneer train of Pennsylvania Germans in North Carolina is supposed to have occurred about 1745, but the great body of them did not arrive until about 1750, and the Scotch-Irish from the same province soon followed them southward and occupied lands to the westward of them on both sides of the Catawba River. (7) It is ascertained further that a family, if not a company, of emigrants moved from the Cape Fear country to the west of the Yadkin, to join some families that had already settled in that region, as early as 1746. How much earlier these first families arrived it is impossible to determine. As the country was nearly vacant and comparatively safe, high, healthy, fertile and abounding in game, and well supplied with springs of delicious water, gushing from almost every hill-side, it would be a favorite land to the daring pioneer, a very paradise of rude independence. Nor was it an unknown land. As far back as the time of Governor Barrington [sic], 1731-1734, an expedition had been sent to conciliate the tribes of the Cherokee Indians. The expedition crossed the mountains and made a treaty with the Indians at Keowee. In their journey they passed over high mountains and through rich savannas and beautiful valleys; but seem to have met but one band of Indians in their travels. (8) Doubtless the report of this expedition would be familiar to the men of the East.

In 1744, in 1751, and again in 1753, we have seen that the Rev. John Thompson visited North Carolina, and dying at the last date, his body was interred n not far from the Catawba River at Beatty's Ford. There must have been settlers in the country at these periods. When McAden crossed the Yadkin at Trading Ford, in 1755, he found himself in the midst of settlements and meeting houses in Rowan, Iredell, Cabarrus and Mecklenburg counties, then Rowan and Anson. Rowan had been cut off from Anson two years before this, viz: 1753, though Salisbury does not seem to have been formed at that period, or at least it did not attract the notice of the missionary, though he must have passed immediately over the place where it now stands. But in Rowan he found the Alisons, the Brandons, Luckeys, Carruths, Andrews, Templetons, Denneys, Osbornes, Reeses and Lewises, and three or four meeting houses already built. In Mecklenburg, including Cabarrus, he found the Alexanders, Harrises, Caldwells and Neelys, and preached probably in the bounds of Poplar Tent, Rocky River and Sugar Creek congregations. Still these people had as yet no regular minister, and their missionary supplies were rare. But the time was near at hand when their great want should be supplied and a settled minister be found among

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(4) History, p. 357. (5) Wheeler, 357. (6) Foote, 187. (7) Bernheim's German Settlements, pp. 152-153. (8) Wiley's N. C., p. 142.

them. The Rev. Alexander Craighead received a "call" from Rocky River in April, 1758. He accepted the call and requested to be installed. (9) He came soon after this time, the first settled Presbyterian minister in Western North Carolina. He labored here until his death in 1766, a period of eight years. As he occupied the important position of sole teacher in the most critical—the formative period—of our oldest churches, a brief sketch of his life may not be inappropriate. Webster, in his biographical sketch of him, is disposed to regard him as the son of the Rev. Thomas Creaghead, who emigrated from Scotland to Ireland, and thence to New England, in 1715. And Rev. Thomas Creaghead he supposes to be the son of the Rev. Robert Creaghead, the minister of Donoughmore, who was in the siege of Londonderry. However these things may be, Alexander Craighead was licensed to preach by the Presbytery of Donegal, October 8, 1734, and was sent to preach at Middle Octorara, on a salary of sixty pounds per annum. He was a zealous revivalist, a warm "New Side" man, an admirer and companion of Whitefield. His views of civil liberty were entirely too broad for his age and place, and he got into trouble with his brethren. After various conflicts and changes, he removed to Augusta county, Virginia, in 1749. Here his congregation was scattered by terror after Braddock's defeat, in 1755, and a part of them fled to North Carolina. McAden met some of these people near David Templeton's, in Rowan, while on his journeys in October of this year. A little over two years after this Craighead followed his people, being sent thither by the Presbytery of Hanover. (10) Here he found a congenial home and congenial work. Far removed from the control of restricing laws and courts, and with little Presbyterial supervision, he had free scope in carrying out his favorite methods and in inculcating his favorite views of civil liberty. As for eight years he occupied a field from which the famous "seven churches" of Mecklenburg were carved out, in 1765, and as these same "seven churches" furnished the members of the Charlotte Conventions of ten years later, there is little difficulty in deciding how faithfully he inculcated his favorite political views upon his people.

Two years before his death the Synod of New York and Philadelphia sent the Rev. Messrs. Spencer and McWhorter to organize the congregations in North Carolina and to adjust their boundaries. The result was the organization of seven churches, Sugar Creek, Steel Creek, Hopewell, Centre, Poplar Tent, Rocky River, and Providence. Fourth Creek and Thyatira were organized at the same time, making nine churches in 1765.

Two or three miles north of the flourishing city of Charlotte, which had no existence at the time Craighead arrived, the county of Mecklenburg not having been established till 1762, stands the present church of Sugar Creek, the home of a flourishing congregation of nearly three hundred members. About half a mile west of this church is the old grave-yard of Sugar Creek church. Here, in March, 1766, as the vales and hills began to be clothed with verdure, the remains of Alexander Craighead were laid in the grave. Tradition states that

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(9) Foote, 186. (10) Webster, pp. 434-437.

two fresh-cut sassafras sticks were used to bear his coffin to the burial, and that when the earth was filled in these sticks were thrust into the ground, the one at the head and the other at the foot of the grave. With the opening spring they took root and grew and formed large trees, the only monument to mark the last resting-place of the first permanent minister in the bounds of old Concord Presbytery.

Mr. Craighead was succeeded by the Rev. Joseph Alexander, who was ordained at Buffalo church, Guilford, at the same time that David Caldwell was ordained, March 4, 1768. In 1792 the Rev. S. C. Caldwell, a grandson of Craighead, and son of Rev. David Caldwell, became the pastor of this church, and continued till 1826. His remains lie buried near the present church. The Rev. R. H. Morrison, D. D., the Rev. J. M. M. Caldwell, the Rev. R. H. Lafferty, the Rev. H. B. Pratt and the Rev. G. D. Parks—all still living except one—have been the ministers of this venerable church since the death of the Rev. S. C. Caldwell.

[June 26, 1878]

No. XIV.

"THE SEVEN CHURCHES OF MECKLENBURG."

The records of the Synod of New York and Philadelphia dated "Elizabeth-town, May 23, 1764," have the following entry: "Synod more particularly considering the state of many congregations to the southward, and particularly North Carolina, and the great importance of having those congregations properly organized, appoint the Rev. Messrs. Elihu Spencer and Alexander McWhorter to go as our missionaries for that purpose; that they form societies, help them in adjusting their bouunds [sic]; to ordain elders, administer sealing ordinances, &c." (1) On the 16th of May 1765 this committee reported to the Synod that they have accomplished their mission, but the details of their report unfortunately have not been preserved. The minutes of the next year however reveal the fact of the existence of nine churches between the Yadkin and Catawba, which were probably organized by them in 1764. These are what are called the "seven churches" of Mecklenburg, Sugar Creek, Rocky River, Poplar Tent, Centre, Hopewell, Steel Creek and Providence, all of them except Centre lying wholly in the original Mecklenburg, which then included Cabarrus, and Centre partially in the same county. And as Fourth Creek (Statesville), and Cathey's settlement (Thyatira) sent up calls for Mr. Spencer as pastor in 1765, we know that they were organized at the same time. (2) These are the mother churches of old Concord Presbytery, occupying what has been called the "Mesopotamia" of

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(1.) Foote's Sketches, p. 190. (2.) Ibid, 317.

North Carolina, from which so many Presbyterians have emigrated to the "promised land" of the West and South-west. Their age and influence entitles them to a larger and worthier mention than the scope of these articles will justify. And fortunately the materials for such mention have been preserved in Dr. Foote's sketches from which I will condense without further reference. Having given a notice of Sugar Creek in my last number, I will sweep around the circle, beginning with

Rocky River,

the mother church of the entire seven. The first settlers of Rocky River were all of the Scotch-Irish race except the Morrisons, who were Scotch, who came directly from Pennsylvania and Maryland to North Carolina in a company. The Harrises, Davises, Shelbys, Whites, Archibalds, Caldwells and others were the original settlers. As early as 1755, the same year that McAden visited them and three years before Craighead came—Rocky River church sent a request for supplies to the Synod, and a Rev. Mr. Clark was directed to visit them. After the arrival of Craighead, this church was represented in the Synod in 1761, by Daniel Caldwell, one of the first settlers. Upon the death of Mr. Craighead in 1766, there was no settled minister in all these churches for about three years. In 1756 however, Hezekiah James Balch was ordained by the Presbytery of Donegal, and sent to take charge of Rocky River and Poplar Tent. He remained six or seven years with them, and his name appears, after those of Abraham Alexander, Jno. McKnitt Alexander and Ephraim Brevard, as the fourth signer of the Mecklenburg Declaration of Independence. His death occurred not long after this, and he sleeps in the centre of the Poplar Tent grave yard. Tradition says that lines drawn from the four corners of the grave-yard before its enlargement would cross over his grave. But no stone marks his resting place. Robert Archibald, a native of Rocky River I suppose, was ordained in 1778, and for several years was pastor of these two congregations. His defection from the faith was followed by several years of vacancy, during which time a previous revival of religion occurred under the preaching of the Rev. James Hall and Rev. Jos. D. Kilpatrick. In 1793, Alexander Caldwell son of Rev. David Caldwell of Guilford, became pastor of these two churches, and remained till 1797, when he became incapacitated for further service by insanity. After a vacancy of about three or four years began the pastorate of Rev. John Makemie Wilson, who served this church and Philadelphia from 1801 till his death in 1831. Of all its able pastors no one has left behind him a fairer and fuller record of work done, and influence exerted for good than Dr. Wilson. He was "native here, and to the manner born," and for thirty years he was a leading spirit in all this country. He was born of English stock, about six miles east of Charlotte in 1769, and his mother was early left a widow with three children to rear. When the British troops were revaging South Carolina the widow Jackson with her son Andrew, from the Waxhaws, fled to Mecklenburg and became an inmate of the widow Wilson's family. The two boys Andrew and John Makemie worked and played together, little conscious of the parts which each were destined to play in church and state respectively. Young Wilson

after pursuing his preparatory studies under Dr. Henderson in Liberty Hall, Charlotte, was afterwards graduated from Hampden Sidney College, in the same class with Dr. Moses Waddell, a native of Rowan county, so well known as an educator in South Carolina. Having studied Theology under Dr. James Hall, he was licensed by Orange Presbytery in 1793, and ordained by the same in 1795, the same year with John Robinson, James Bowman, John Carrigan, Samuel Stanford and Humphrey Hunter. After preaching in Burke county until 1801 he went to Rocky River. In 1812 he opened a classical school, which was continued for twelve years, and from which no less than twenty-five young men entered the Gospel ministry. In the course of fifteen years fifteen of the young men of his church entered the sacred office—ministers whose names are, or were as familiar as household words in our churches. Rocky River is not only the mother of churches but the fruitful mother of ministers. In those days, as she is still, Rocky River was the largest of our churches. As far back as 1833, two years after Dr, [sic] Wilson's death, her roll of communicants numbered 450, or more than twice as many as any other church in the State. Dr. Wilson's grave is among his people, marked by a marble stone which tells in few and simple words, the story of his life and labors. He was preacher, teacher, physician and general referee and arbiter for his people. It was his custom to visit the county seat during court week and pay his respects to the judges; by whom he was greatly respected and honored with a seat by their side, so long as he would remain in the court house.

Dr. Wilson was succeeded by the Rev. Daniel Lindley, who is still living, having returned a few years since from a mission of forty years to the Zulus of Eastern Africa. The long and faithful pastorate of the Rev. Daniel A. Penick followed Mr. Lindley's brief period of labor here. Ardent and zealous, abounding in labors, punctual in his attendance upon Church courts, there are few of the present generation that did not know "Father Penick." His memory is still fresh and fragrant in the hearts of his people, and his younger brethren [sic] still miss his venerable form when Concord Presbytery assembles for business. Mr. Penick was followed by the Rev. J. B. Mack, and he by the present pastor, the Rev. James M. Wharey.

Poplar Tent.

Intimately associated with Rocky River, an account of the early ministers of Poplar Tent is given in the former part of this article. This church was organized in 1764, at the same time as the other churches around her. The name is derived from the "tent" or "stand," from which ministers of a former generation were accustomed to address their people, seated under the shade of the trees on pleasant summer days. The debris of these "stands" are still to be seen near most of our country churches. The "tent" of their particular church was regarded as the most showy in all the country, and was situated on a ridge, about half a mile west of Coddle Creek, known as "Poplar Ridge." From this it took its name of "Poplar Tent."

After the pastorates of Messrs. Balch, Archibald and Caldwell, the Rev. Dr. McCorkle, of Thyatira supplied the church for one year, and then from 1801 till 1843, with some slight intervals of absence, the church was supplied by the Rev. Jno. Robinson, D. D. Like his friend and neighbor of Rocky River, Dr. Robinson was a native, born in Sugar Creek church in 1768. His preparatory

course was taken in Liberty Hall, and he was graduated from Mt. Zion College, S. C., and was licensed by Orange Presbytery in 1793. He began his labors in Duplin county, but removed to Fayetteville in 1800. After a year he removed to Poplar Tent, but returned to Fayetteville in 1803, and then again to Poplar Tent in 1808. Both in Fayetteville and Poplar Tent, Dr. Robinson was also engaged in teaching classical schools, as long as his health permitted. His labors in the ministry were much blessed, and many precious revivals were enjoyed under his preaching. Earnest, dignified, eloquent, of commanding appearance, and as courteous as if bred in princely halls, his influence was left wherever he went. It is related of him that he once stopped over night at a village inn, where the landlord and others were indulging in profane language. Dr. Robinson appealed in a courteous manner to the landlord to stop the profanity. This only irritated "mine host," and approaching Dr. Robinson with clenched fist he swore that "his house was his own, his tongue was his own, and he would do as he pleased." The undaunted divine raised himself to his full height and replied: "your house may be your own, your tongue is your own, but take care how you use your fist." The landlord cowered before him, begged his pardon, and besought him not to publish his misconduct to the injury of his house.

It is to be regretted that Dr. Robinson did not use his pen more freely to record the stirring scenes in which his life passed. Those were the days in which both the Church and the State were passing through their formative age and gradually assuming the forms in which we now find them.

Dr. Robinson's remains were laid beside those of his wife in the Poplar Tent grave-yard, and around him are stones marked with the names of Harris, Alexander, Black, Parks, Young, Weddington, Flinn, Ross, Mans, Crawford, Gilmer, Johnston, Gibson, Alison, Cannon and others still familiar in the congregation.

His successor if I remember correctly, was the Rev. J. M. M. Caldwell. After him came Rev. Messrs. Walter W. Pharr, Daniel A. Penick, Jr., R. B. McAlpine and James H. Thornwell. The church is now vacant, the pastoral relation having been dissolved a few days since by Concord Presbytery.

[July 3, 1878]

No. XV.

"THE SEVEN CHURCHES OF MECKLENBURG" (Concluded).

In following the circle of the seven churches, from Poplar Tent, on the

north-west, lying partly in Mecklenburg originally, but now almost entirely in South Iredell, we find

"Centre."

It is reported that the name is derived from the fact, that at its organization in 1765, by the advice of Spencer and McWhorter, the several preaching places were given up, and a "centre spot" chosen for the church. At a very early period, at or before 1750, this neighborhood was settled. The names of Davidson, Reece, Hughes, Ramsay, Brevard, Osborne, Winslow, Kerr, Rankin, Templeton, Dickey, Brawley, Moore, Emerson, etc., have been found in this congregation. Tradition reports that the first white child born between the two rivers, first saw the light in a tent pitched on a large flat rock in Centre congregation. Her name was Mary Barnet. "The Gospel pioneer in Western North Carolina," the Rev. John Thompson died here in 1753, and his grave formed the nucleus of what is called "Baker's graveyard," near the road leading to Beattie's Ford, a few miles west of Centre. He is said to have been buried under the floor of a humble cabin erected for him near the residence of his son-in-law, Baker, the husband of his youngest daughter. This daughter was early left a widow, and afterwards married Mr. Charles Harris of Cabarrus county. She was the mother of Dr. Charles Harris, and the grandmother of the late Wm. Shakspere , Harriss [sic] who died last year at Davidson College. A constant tradition by his immediate descendants clearly establishes the fact that Thompson's resting place is near the Catawba, and not in Buffalo, Va. An interesting sketch of this pioneer has been prepared and published by the Rev. E. F. Rockwell, fixing facts and dates beyond question.

In the bounds of this church McAden preached in 1755 near Capt. Osborne's. This place was called Bellemont, and in late years the Red House. Its deserted rooms, its yard overgrown with briars, and its avenue of old Lombardy poplars, presented a sad spectacle of desolation to the traveler thirty years ago, as he neared Davidson College from the north-east. The ancient boundaries of this congregation were large, and with Thyatira, it stretched from Beatties [sic] Ford on the Catawba, to Trading Ford, on the Yadkin.

The first Presbytery that met between the two rivers was at Centre, and the Synod of the Carolinas was organized here in 1788, and Concord Presbytery held its first meeting in this church. Though organized in 1765, Centre does not seem to have secured a regular pastor for about 12 years. In 1777 Thomas Harris McCaule was ordained in this church and served them until 1785, when he removed to Winnsboro, S. C., and became the Principal of Mt. Zion College. From this time until 1798, there was no regular minister, but the names of Rev. Daniel Thatcher and Rev. Samuel Houston are mentioned as having probably preached there, and the Rev. David Kerr as having taught at Crowfield, and preached at Centre. But in 1798 the Rev. James McRee, D. D., a native of Centre, but for the twenty previous years the pastor of Steel Creek, entered the pastoral work in Centre, and continued there until 1828—a period of 30 years. At this time when one of our Presbyteries has resolved to require all

its ministers to report annually to Presbytery the number of sermons preached, prayer-meetings held, and pastoral visits made, it will not be uninteresting to learn that Dr. McRee preached 2,000 times in Centre, in 30 years, or an average of 66 sermons a year at home. But as those were the days of missionary labor, camp-meetings, revivals, etc., it would perhaps be but fair to add one third to this number for outside work. This would give one hundred sermons a year for a "country pastor." The preaching work of a town preacher, where two sermons are required every week would average 25 or 33 per cent. more, if doing full work.

Dr. McRee died on the Swannanoa, in 1840, and his remains slumber near the banks of that beautiful stream. His wife, Rachel Cruser, lies near the gate in Bethphage graveyard.

After Dr. McRee's removal, Rev. R. H. Chapman, D. D., served this church from 1826 to 1828. The Rev. Thos. Espy was ordained in Centre in 1830, and went to Salisbury in 1831, where his remains lie entombed. He died in 1833, after a short but earnest ministerial life. At this time the Rev. Walter S. Pharr preached a short time at Centre, and was succeeded in 1834 by Rev. Jno. M. Erwin, who labored in Centre and Prospect till 1839. At the latter date the Rev. Jno. LeRoy Davies began preaching here, and continued till 1852. The Rev. S. Frontis also preached here from 1852 till 1856. In 1858 the Rev. Wm. W. Pharr began his pastoral work here, at this time longest actual pastorate in Concord Presbytery [sic].

Crowfield Academy.

The first classical school, according to Prof. Rockwell's computation was in Centre, near Bellemont, the residence of Capt. Alex. Osborne. It commenced somewhere about 1760 and situated as it was about two miles from Davidson College, may be considered as the beginning of that flourishing institution lying in the bounds of old Centre. Here a number of distinguished men were prepared for college in the old times—Col. Adlai Osborne, Dr. S. E. McCorkle, Dr. James Hall, Dr. Ephraim Brevard and others famous in their day.

Hopewell.

The organization of Hopewell church dates back to 1765, and the neighborhood lying in the western part of Mecklenburg, along the Catawba, south of Centre, north of Steel Creek and west of Sugar Creek, was occupied by the same kind of people as the sister churches. Here was the home of Jno. McKnitt Alexander, the famous secretary of the Mecklenburg convention. Here are the graves of Dr. Ephraim Brevard and Hezekiah Alexander, signers of the Declaration. Here also lie the remains of Gen. Davidson, slain at Cowan's Ford, while resisting the passage of Lord Cornwallis, in Feb. 1781. It was in honor of this hero that Davidson College was named.

Hopewell was associated with Centre for a time after its organization in 1765 till 1792, and probably had Rev. T. H. McCaule for its minister from 1777 till 1785. About 1792 Rev. Samuel C. Caldwell became pastor of Sugar Creek and Hopewell, and continued so till 1805. After him I know not how long, came Rev. Jno. Williamson, whose remains lie in its graveyard. Dr. Cunningham, Dr. Samuel Williamson and Dr. Pharr also served this church for a number of years. The Rev. J. C. Williams labored here for a few years, until smitten down with paralysis. He was succeeded by the present pastor, the Rev. W. E. McIlwaine. No doubt the history of this church, if written would present many instructive incidents. For it has been the birth-place and home of many of the influential men of Mecklenburg. The Catawba River, sweeping down its western boundary flows past much excellent farming land, whose rich fields yield abundant harvest, and furnish to their owners the means of comfortable living and education for their children.

Steel Creek.

In the South-western corner of Mecklenburg, with the Catawba on the west, South Carolina on the south, and Providence on the east, lies Steel Creek congregation, cotemporary [sic] of the others of the seven. In 1766 Steel Creek sent a call to the Synod for the Rev. Mr. Kerr, and the next year the Rev. Robert Henry accepted a call from this church and Providence. But his death the same year ended his labors among them. From 1778 till 1798 the Rev. Dr. McRee was pastor of this church. In 1805 the Rev. Humphrey Hunter became its pastor and continued till 1827, the date of his death. His grave is near the session house in Steel Creek graveyard. Mr. Hunter was born in Ireland, in 1754, came from Londonderry about 1760, and with his widowed mother settled in Poplar Tent congregation. He was 21 years old when the Mecklenburg Declaration was made, was present at the meeting, remembered the contents of the document, and procuring a copy preserved it for posterity. He was a pupil of Rev. James Hall in Clio's Nursery for about two years. In 1780 he joined the patriot army under Gen. Rutherford in Salisbury, and marching to Cheraw joined Gen. Gates. In the battle of Camden he saw the brave Baron De Kalb, fall and was himself taken prisoner and carried to Orangeburg. Escaping from captivity he entered the army again under Col. Hampton, and closed his military career at the battle of Eutaw Springs. After the war he resumed his studies under Rev. Robert Archibald at Poplar Tent, and finished his literary course at Mt. Zion College, S. C., in 1787. Two years after he was licensed by the Presbytery of South Carolina, and took charge of two churches on the Peedee, at a salary of $533 per annum. In 1795 he returned to North Carolina and settled in Lincoln county. He had charge at different times of Goshen, Unity, New Hope and Steel Creek. Like Caldwell of Guilford, and Wilson of Rocky River, he studied medicine and practiced gratuitously among his people, thus adding to the burden of his labors. From 1827 onward various ministers served this church. The writer recollects the names of Rev. A. L. Watts, Rev. G. D. Parks, Rev. J. B, Watt, Rev. S. Caruthers Alexander, and the present pastor Rev. Jno. Douglas, since 1865. This is one of the largest congregations in the State. Its house of worship like Rocky River church,

holds a vast multitude. Its membership is nearly 350, and its Sabbath school counts nearly 300. Its population is of that same old Scotch-Irish stock. The names familiar here are Neely, Hart, Neal, Porter, Price, Bigham, Sloan, McDowell, Grier, Herron, Vance, Taggart, Allen, and no doubt here and there an Alexander. Like their neighbors, they have fostered schools and encouraged classical academies at home, and the sons of Steel Creek have been, and still are found on the rolls of Davidson College.

"Providence."

In the south-eastern corner of Mecklenburg county once embracing about a quarter of its territory lies "New Providence," so called perhaps from "New Providence,["] Virginia. The church stands in a beautiful grove on a hill, and its white walls may be seen at a distance through the leafy branches of the trees. Here have lived families of the name of Stitt, Matthews, Morrison, Doby, McCulloch, Potts, McKee, Rea, Patterson, Grier, Barnett, Parks, Gray, Ross, Robinson, Crockett, Howie, Alexander, Reid, Dunn, Black, Downes, Sample and others of the prevailing Scotch-Irish race. A venerable elder still living pointed out the large rock that constituted the earliest pulpit of Providence, and the place where the giant oak uprooted by the storm, furnished seats for the congregation, in those early days when Rev. Wm. Richardson preached in Providence and the Waxhaws. Three churches have been built since that time. The men who preached there in the early days were Wm. Richardson, Alex. Craighead, Thos. Reece, Dr. McKee, David Barr, and perhaps others. It was in 1792 that the Rev. James Wallis, a native of Sugar Creek became their pastor, serving them until 1819, a period of 27 years. He was educated at Liberty Hall, Charlotte, and at Mt. Zion, South Carolina. It is related that about the close of the last century an infidel debating club, with an infidel library was established so as to attract men from Sugar Creek, Steel Creek and Providence. Its members were men of wealth and culture, and they gave much trouble to Caldwell, of Sugar Creek, and Wallis. But they fearlessly attacked the sceptical doctrines, preached and wrote against them, and lived to see them broken up by the great revival of 1802, and their books carried off beyond the mountains. The introduction of Watts' hymns, begun on a Sabbath when Mr. Wallis was absent, by Rev. Wm. C. Davis, caused a division in this church. The seceding party formed an Associate Reformed Church, within the bounds of old Providence. About 1851 this church was greatly weakened by the organization of Sharon church, north of McAlpine's Creek. The daughter is nearly twice as large as the mother church. The church has also lost immensely by emigration, and the lands vacated were occupied by members of other churches. A prosperous Methodist Church is built up in its territory and two other Presbyterian churches have lately been organized on its borders. But the old church still lives and has more than a hundred members on its roll. The ministers of Providence since the death of Mr. Wallis in 1819, have been Rev. R. H. Morrison, for a short time, and others, as below. In 1823 Rev. Samuel Williamson came and remained about 18 years, when he was transferred to the Presidency of Davidson College. He still survives living in Washington county, Ark., cherished in the memory of many grateful hearts—his students whom he loved, and guided during their

sojourn at Davidson. May his evening be calm and his end a triumph. Dr. Cyrus Johnston succeeded Dr. Williamson at Providence. The pastors since his day have been Rev. S. C. Pharr, D. D., Rev. J. Rumple, Rev. R. Z. Johnston, Rev. Wm. Banks, —now gone to his rest—and the present pastor, Rev. G. S. Robinson. Mr. Wallis, Dr. Williamson and Dr. Johnston taught classical schools at Providence, and after them Mr. E. C. Kuykendall, and perhaps others. The late Rev. Jno. S. Harris, of Bethesda, S. C., and Rev. G. D. Parks, of Sugar Creek, are natives of Providence.

[July 10, 1878]

No. XVI.

THE EARLY CHURCHES OF ROWAN.[*]

When McAden crossed the Yadkin at Trading Ford, six miles east of Salisbury in 1755, he seems to have directed his course up the right bank of the river. His first stopping place was at James Alison's, about ten miles from the Ford. This would bring him to some point in the bounds of the present Franklin or Unity congregation. This course would naturally lead him to cross a number of "creeks," tributary to the Yadkin River. The first of these would be Grant's Creek—running near Salisbury, and the "First" on the "old Wilkesboro Road." After this come "Second," "Third," "Fourth" and "Fifth Creek," crossing the same road. On the high hills bordering "Fifth" Creek, glimpses of blue mountains begin to appear above the horizon. Three churches —Third Creek, Fourth Creek (now Statesville) and Fifth Creek,—are named after these streams, near whose banks they are situated. Several of these streams rise within four or five miles of the Catawba river, and traverse the intervening space for twenty or thirty miles to the Yadkin, showing that the valley of the latter stream is the lower of the two, and that the surface of the country has a general "tilt" towards the rising sun. The headsprings of the Yadkin rise on the top of the Blue Ridge, in Blowing Rock Gap, about one hundred yards from the headsprings of New River, the mother of the great Kanawha. The visitor at the Tunnel in Swannanoa Gap, will see gushing from that tunnel, the head waters of the Catawba. The two rivers rising twenty-five or thirty miles apart, and trending, first eastwardly and then southwardly, in lines slightly diverging, enclose the first home of Presbyterianism in western North Carolina. The whole of western Carolina, about the middle of the last century was distributed into three great counties, Anson on the South, Rowan in the centre and Orange on the North. Rowan extended from the northern boundary of Anson, (now Cabarrus and Mecklenburg) to the Southern boundary of Orange, not far from where Greensboro now stands, and embraced the lands now covered by Randolph, Guilford, Davidson, Davie, Iredell, Burke, Surry, etc., etc., terminating according to the charter at the South Sea, or Pacific Ocean!!

[* see Appendix D, 3]

This was a princely domain. Between the two rivers, Messrs. Spencer and McWhorter, in 1764 organized two churches in Rowan, Fourth Creek, now Statesville, the county seat of Iredell county, and Thyatira, ten miles west of Salisbury in the present Rowan. These two are the mothers of churches in their several regions. From them were organized Bethany and Concord in 1778, Third Creek and Unity in 1792, Joppa, now Mocksville, and Tabor in 1795, Back Creek in 1805, Salisbury in 1821, Franklin in 1829, Fifth Creek in 1846, Bethesda in 1848 and Shiloh in 1850.

Fourth Creek.

Fourth Creek church, situated between Third and Fourth Creek (streams), and about two miles from each was organized in 1764, and is twenty four years older than Statesville, the town that now surrounds it. For fourteen years after its organization it had no regular minister. Its early history is closely connected with its first pastor, and for nearly one-half century the leading spirit in the Church in North Carolina. This was the Rev. Jas. Hall, D. D.

Mr. Hall was born in Carlisle, Pa., but came with his parents to Rowan in 1752, being at that time eight years of age. His father purchased lands in the present Bethany congregation, and here the lad grew up among the Scotch-Irish of that region, his kindred and co-religionists. The family names of these early settlers were Alexander, Hill, Morrison, Stevenson, Simonton, Davidson, Harris, Luckey, King, Patterson, Johnston, McKnight, Watts, Waddell, Hall, Adams, Boyd, McLean, Allison, Purviance, Sloan, McLelland, Bell, Murdoch, Potts, Archibald, Ireland, Knox, Ramsay, Milligan, Wasson, Wood, Gray, Crawford, Caldwell, Cook, Montgomery, Chambers, Cowan and others well-known. James Hall grew up on the farm with the advantages of only an ordinary English education. He was twenty-six years old when he commenced the study of the classics in preparation for the ministry. About this time at a wedding, his affections were settled upon an amiable and pious young woman, in all the charms of lovely maiden-hood. She returned his affection, and under the enchanting influence of early love he formed with her a matrimonial engagement. He soon saw with inexpressible pain, that he must either abandon all hope of entering the ministry, or secure a release from his engagement. In the fear of God, and after earnest prayer he chose the latter, and was honorably released by the young lady. This was his first and last venture in this direction of marriage. He believed like Paul, that while marriage was honorable, the condition of the church was such and the demands for missionary labor so great that he could serve the Master more acceptably, untrammeled with the cares of a family. He took his bachelor's degree at Nassau Hall in 1774, at the mature age of thirty. He was immediately offered a position of teacher of Mathematics in his Alma Mater. This he declined and instead began his theological studies under President Witherspoon, of Princeton, and was licensed it is believed by Orange Presbytery in 1776 along with Robert Archibald, and Thomas Harris McCaule.

About this time Concord and Bethany were set off from Fourth Creek, con-

stituting with the parent church one charge, of which Mr. Hall took the oversight as pastor; having been ordained and installed the 8th of April, 1778. The Fourth Creek elders at the time were James Barr, Wm. Stevenson, John Stevenson, Andrew McKenzie, John Murdock, Mussentine Matthews and John McLelland. Mr. Hall served these churches until 1790, and after this time Bethany alone till his death in 1826, making a pastorate of forty-eight years.

He received his degree of Doctor of Divinity from Nassau Hall, and the compliment was repeated by the University of North Carolina.

Dr. Hall's character was many sided, and from any point of view he appears a remarkable man. As a patriot and soldier he was prominent in the latter days of the Revolution. Dr. Robinson, of Poplar Tent, said that when he was a boy at school in Charlotte, he saw James Hall pass through the town with his three-cornered hat and long sword, the captain at the head of a company and chaplain of the regiment. He served in an expedition into South Carolina, in one against a nest of tories [sic] on the Uwharie, and against the Cherokee Indians in Georgia. In the latter campaign he officiated as chaplain only, and is said to have preached the first sermon in the Cherokee country at a place that was afterwards named rafter [sic] that event—Hall county, Ga.

But Dr. Hall loved the arts of peace more than those of war. He declined a Brigadier's commission, after the fall of Gen. Davidson at Cowan's Ford. Yet he was a born organizer, commander and governor of men. His reputation as an educator is deservedly high. He superintended an academy called "Clio's Nursery," on Snow Creek, in the bounds of Bethany from which many eminent men went forth to serve their generation. Humphrey Hunter was a student here in 1778-'9. Here also studied such men as Rev. Richard King, Rev. Moses Waddell, D. D., Judge Samuel Lowrie, of Mecklenburg, Judge Harris, Hon. Jos. Pearson, of Rowan, Gov. Israel Pickens, of Alabama, and Judge Williams of Tennessee.

His house in the woods of Iredell, was a school of of [sic] Divinity before Princeton was organized, and from that pastor's study in Bethany many noble preachers went out equipped for their great work. The following were his students, Rev. Messrs. Robert Hall, James McEwen, Daniel Thatcher, Francis Cummins, D. D., Jno. Brown, D. D., James Blythe, D. D., J. M. Wilson, D. D., George McWhorter, Jno. Robinson D. D., J. Andrews, James Adams, Thos. Price, James McIlheny, Wm. Barr, D. D., Andrew Flinn, D. D., Jno. and Jas. Bowman, Thos. J. Hall, Jos. D. Kilpatrick, Thos. Neely. Many of these were natives of Iredell, and of the neighboring counties, and went out into South Carolina, Georgia, Tennessee, Ohio and Kentucky, as preachers of the glorious Gospel. They and their venerable instructor have long since entered into their rest, but the Church is now reaping harvests that sprang from seed scattered by their hands.

Dr. Hall's labors as a pastor were greatly blessed. At one communion season he received eighty persons into his church on professioon [sic] of

faith; and at the next meeting sixty more were added. He with Dr. David Caldwell, of Guilford, Dr. McCorkle, of Thyatira, Jos. D. Kilpatrick, of Third Creek, L. F. Wilson [sic], of Fourth Creek, Wm. Paisley, of Guilford, all participated in the wonderful revival meetings of 1802, and were glad to have the movement to extend to their churches.

As an "ecclesiastic," Dr. Hall was faithful and influential. Sixteen times he was a member of the General Assembly, which always met in Philadelphia in those days. He cooperated in establishing Princeton Seminary, which was opened in 1812 under Dr. Archibald Alexander as Professor. Dr. Hall travelled widely to raise an endowment, gave of his own money and books to it, and left it by will 250 acres of valuable land in Tennessee. Dr. Hall also abounded in missionary labors. He made fourteen long and toilsome tours, one extending as far as Natchez, in the lower Missippi [sic] valley, besides many others of less event. It is related that he travelled in a "stick gig," and that he had an attachment to the wheel that measured off the miles, striking them off as an old-fashioned reel used to "click" off the number of "cuts" in a "hank" of yarn.

By incessant labors, his health was sometimes badly injured, and he was often subject to attacks of mental depression. Spiritual darkness often overhung his mind, and he complained that God had hid his face from him. Once for a year and a half he refused to preach, though he would attend, and sometimes participate in religious meetings conducted by his elders. At one of these meetings, Wm. Stevenson, of Fourth Creek, called "little Gabriel," because it was thought that he approached nearer the throne in prayer, than any one else—prayed "that the Lord would cast the deaf and dumb devil out of their pastor." At the close of the prayer, the pastor ascended his long vacant pulpit, and proclaimed with power the rich doctrines of the Gospel.

After forty-eight years of service, 1778,-1815, in the 82d year of his age, this venerable servant of God ceased from his earthly labors. He sleeps in Bethany grave-yard beside the Rev. Lewis Fenilletean Wilson. The latter, a native of the West Indies, but brought up in London, and educated at Princeton, was Dr. Hall's successor at Fourth Creek and Concord, from 1793 to 1803. After the death of Mr. Wilson, Fourth Creek had no regular pastor for about twenty years. In 1823 the Rev. Daniel Gould became their pastor. In 1834 Mr. Gould died, and was buried in Fourth Creek grave-yard. Robert Caldwell a grand-son of Dr. David Caldwell was licensed in 1831 and became their minister for a short time. He died in 1832, and sleeps in Fourth Creek grave-yard. The Rev. E. F. Rockwell was installed as pastor of Fourth Creek in 1844. After six or seven years he was transferred to a professorship in Davidson College and Rev. P. H. Dalton became pastor. For a number of years, the Rev. W. A. Wood, a native of Rowan, has been the pastor of this church. Concord church (Iredell) has been served by Rev. Henry N. Pharr, Rev. George E. Eagleton, Rev. Robert Bradley and Rev. W. R. McLelland, and perhaps by others, not known to the writer. This church is now vacant, and with its daughter Shiloh offers as fair a field of usefulness as any in Concord Presbytery.

Bethany, after many changes, now enjoys the ministerial services of Rev. E. F. Rockwell, along with Fifth Creek and Tabor. Bethesda, lying between Statesville and Third Creek, Bethany and Back Creek, is supplied by Rev. A. L. Crawford. These seven, Fourth Creek ——now Statesville, Concord, Shiloh, Bethany, Tabor, Fifth Creek and Bethesda——the venerable mother church, with her six daughters around her——are the churches of Iredell county——the fields so long and ably served by Dr. James Hall of Bethany.

Those wishing a fuller account of Dr. Hall will find it in Dr. Foote's Sketches of North Carolina and also in Dr. C. L. Hunter's Sketches of Western North Carolina. The foregoing facts are derived chiefly from these sources. —J. R.

[July 17, 1878]

No. XVII.

CHURCHES OF ROWAN.

On the 28th of December, 1755, the Rev. Hugh McAden preached to a large audience in Cathey's meeting-house; and efforts were made to induce him to remain there, and divide his time between this congregation and Rocky River. This plan was frustrated by party feeling; for these early settlers had brought with them from Pennsylvania some of the animosity arising from the heated controversy between "Old Side" and "New Side." John Thompson, the pioneer, now dead about three years, was an "Old Side" man, while McAden, Craighead and others were "New Side" men. And because of this fraternal strife, the missionary was allowed to pass on and leave them without a shepherd. In 1764 however this congregation was organized into a church with the name of

Thyatira.

The present church——a handsome structure of brick, with buttresses supporting its walls, and surmounted with a pointed spire, towering among its grand old oaks——stands ten miles west of Salisbury. Thyatira is the mother of the Rowan churches. From this parent stem branched out in the after years seven other churches, which are still vigorous and active in the Master's work. The names of the original families are Scotch-Irish, though in process of time, a considerable portion of the German element has been incorporated. Such names as the following will be read on the old tomb-stones, or heard still on the lips of the present generation, viz: Locke, Brandon, McCorkle, Cathey, Gibson, Cowan, Kerr, Sloan, Andrews, Watson, Barr, Graham, Caruthers, McLauchlin, Jamison, Luckey, Steele, Hall, Neal, Lowrance, Carrigan, Silliman, Ramsay, McNeely, McConnaughey, McCulloch, Partee, Austin, Gillespie, Bradshaw, Kincaird, Chambers, Torrence, Knox, Johnston.

So far as we can discover, Thyatira had no regular minister until 1777, when the Rev. Samuel Eusebius McCorkle became their pastor, and remained with them till his death in 1811, a period of 34 years. Like Hall, Wilson, Robinson, Caldwell, Hunter, and Wallis, his six neighbors and contemporaries, McCorkle left his impress not only on the church, but upon the age in which he lived. A diligent study of the life and labors of these seven ministers, has often recalled the expression, "There were giants in those days" in Concord Presbytery.

McCorkle was born in 1746, in Lancaster county, Pa., and at the age of ten years removed with his parents to North Carolina. The family home was in the bounds of Back Creek church, and these parents and their honored son sleep quietly in the Thyatira grave yard. At ten years of age young McCorkle had made considerable advancements in the English branches of learning, and after this gave assistance in the family in educating the other children. He was prepared for College at Crowfield Academy—Centre, and by Dr. Caldwell of Guilford and took his Bachelor's degree at Princeton, at the mature age of 28, in 1772. A fragment of his diary shows that he had many struggles in his spiritual progress, and being in deep earnest, he read besides the Bible, such solid works as Boston's "Fourfold State," and the sermons of Edwards, Smalley, Hopkins and Green, on particular points of religious experience.

This theological reading was pursued in part under the direction of his maternal uncle, Rev. Jos. Montgomery, of New Castle Presbytery, and he was licensed in 1774 by the Presbytery of New York. After preaching two years in Virginia, he came to Thyatira and was ordained by Hanover Presbytery in 1777. Like most of the pioneer ministers, Dr. McCorkle taught a classical school, from which went out many men that attained eminence at the bar, and on the bench, and forty-five of them entered the ministry. The Thyatira school stands along side with the Rocky River, Sugar Creek, Poplar Tent and Providence schools, Clio's Nursery and Crowfield Academy. In 1793 Dr. McCorkle was chosen to deliver an address at the laying of the corner-stone of the University of North Carolina, and in 1795 he was elected professor of moral and political philosophy and history, and "acting President" of that Institution. This position he saw fit to decline, though he continued through life an ardent friend of the University and travelled extensively to raise funds for its use.

As a pastor and preacher he was diligent in the instruction of his people, and adopted a method that long continued in use, in parts of this region. He divided his large field into eight sections of 15 or 16 families each, assigning an elder to the particular oversight of each section. To the elder in charge he would furnish a set of written questions on certain books of Scripture, who in turn furnished copies to the several families. On these questions he would catechise the elders privately at the manse, and at stated intervals the people of the several sections publicly. As the result of this system, the pastor declared that "there was not a congregation on the continent better acquainted with the Scriptures."

In personal appearance, Dr. McCorkle was said to resemble closely Mr. Jefferson. This resemblance once led to an introduction upon a certain occasion in Philadelphia, between the Sage of Monticello, and the North Carolina divine, from which the parties retired with expressions of mutual pleasure.

Dr. McCorkle married Miss Margaret Gillespie, the half-sister of the Hon. John Steele of Salisbury, and daughter of the famous Mrs. Steele, who supplied Gen. Greene with money, and cheered his heart with kind words, when he was retreating before Lord Cornwallis in 1781. It was on this occasion that Gen. Greene saw a picture of George III., in Mrs. Steele's house, and turning the face to the wall, wrote on the back of it with chalk "O, George hide thy face and mourn." This picture a few years ago, was in the possession of Gov. Swain, and the inscription still legible.

After thirty years of labor in Thyatira, Dr. McCorkle was smitten down with paralysis in his pulpit, surrounded by his people. He lingered four years longer, and died in 1811. His grave is with his people and the intelligent visitor will read with profit his name on his modest monument, surrounded with the memorials of his sleeping flock. He and they together are gone to their reward.

One of his daughters was married to a Rev. Mr. Bowman. It is supposed that he preached in Thyatira awhile, after his father-in-law's death. This Mr. Bowman officiated at the marriage of Rev. James Stafford, and Miss Johnston of Third Creek in 1826. He went to Virginia. From about 1825 till 1830 the Rev. James Stafford preached at Thyatira. Then he removed to Ohio, being dissatisfied with the laws that forbade teaching slaves to read. He died in Tennessee. After him the church has been served by the following ministers, most of whom are still living,—Rev. Messrs. James D. Hall, A. Y. Lockridge, S. C. Alexander, B. S. Krider, S. C. Pharr and J. A. Ramsay. The old church is weaker than in former years, but the elements of a strong and active church are there, and under the charge of its young pastor, it is hoped that Thyatira may renew the glories of its youth.

Back Creek.

The nearest neighbor of Thyatira, is her daughter, Back Creek set off in 1805, as a result of the great revival of 1802-'3. This church has had for its ministers, Jos. D. Kilpatrick, who died in 1825, A. Y. Lockridge from about 1828 till 1845, Thos. E. Davis, S. C. Alexander, W. B. Watts, —who sleeps in its grave-yard, cut off in the prime of his youth, —an earnest godly man, Robert Bradley, A. E. Chandler and J. A. Ramsay. In this congregation lived one of the most devout elders of this century, Jno. Barr. A distinguished minister now living relates that in 1827 at a Synod in Salisbury, he saw this venerable elder in homespun clothes, and white hair hanging to his shoulders, leaning on a long staff slowly move down the broad aisle towards the "stand," on Sabbath morning. A gentleman seeing the patriarch approach, arose and offered him a good shady seat, with a tree for a support to his back. The old man declined several times, until at last the gentleman moved off, declaring

that Mr. Barr must take the seat. At this he rested his head for a moment on the top of his long staff, and then raising it, the tears streaming down his furrowed cheeks said: "I don't know what I shall do." "God is so good to me." "Everybody is so good to me." This conduct of the obscure elder was in striking contrast with the course of a wealthy and educated infidel, who travelled on the stage with several ministers to the Synod, and who was always complaining of the wickedness of men, and their injustice to him. The double incident illustrates the relative influence of Christianity and infidelity in the happiness of society.

Bethphage.

This church is situated midway between Thyatira and Poplar Tent, and was organized before 1795. Here Orange Presbytery met the last time before the setting off of Concord, and here Concord met in its second session. If I mistake not the Rev. John Carrigan served this church in connection with Ramah, about the opening of the present century. Mr. Carrigan was ordained by the Presbytery of Orange, along with John Robinson, James Bowman, and Jno. M. Wilson, in 1795. After him came Jas. Stafford, Jas. E. Morrison, Walter W. Pharr and Wm. W. Pharr—all natives of Rocky River. Some time between 1840 and 1845, this church was removed from Rowan, into Cabarrus county, and the old church was deserted. Of late years the Methodists have built a house and organized a church at "Old Bethphage."

Franklin.

Another offshoot of Thyatira is Franklin, lying four miles north of Salisbury, and organized by Rev. Franklin Watts in 1829. This church has generally been associated with Joppa—now Mocksville—in pastoral connection. After the death of Mr. Watts in 1829, Franklin has continued to be served by W. A. Hall, Jesse Rankin, B. S. Krider, J. D. Hall, B. L. Beall, S. C. Pharr and A. L. Crawford. It is now vacant. Franklin church is situated in a pleasant little village, in a thriving community. It is abundantly able to give a half-support to a minister. Surrounded with other denominations it cannot long hold its own, without the direct care of a pastor. Third Creek, Unity, Joppa, and Salisbury must be reserved for another article.

[July 24, 1878]

No. XVIII.

CHURCHES OF ROWAN—Continued.

The Western North Carolina Railroad running from Salisbury into the Blue

Ridge mountains has a station named "Third Creek," distant some three miles from

Third Creek Church.

This church and Unity, five or six miles further east and down the stream were organized probably about the same period in 1792. The Rev. Jos. D. Kilpatrick is thought to have been the first pastor of these churches. Tradition says that he came from Virginia to North Carolina, and that he organized Joppa, now Mocksville church. But the date of its organization is set down as previous to 1795. This would throw the date of his arrival within a year or two of the establishment of Third Creek church. He was ordained by Orange Presbytery in 1803. In the absence of conflicting authority, the writer is disposed to conjecture that he came to relieve Dr. McCorkle of a portion of his extensive field, perhaps before his ordination. A mother in Israel still living remembers the appearance and manner of this earnest and zealous preacher, the pastor of her early days. He was a man of middle size, bald-headed, wore spectacles, and was wont to grow warm in preaching and strike the Bible by way of emphasis. He was a zealous advocate of revivals, and did not object to excitement, but seemed to enjoy the scene, when his congregation were crying aloud and praying for mercy. He would often come down out of his pulpit, tie a handkerchief around his head to relieve a headache, and talk and exhort his people to repentance. He accompanied a number of his people to Randolph county in 1802 to the scene of the great revivals. He is represented as being very fond of children, and as having the power to win their affections. Even though they feared that he would talk to them on the subject of religion, they still were rejoiced to see him coming. He was a pleasant companion, and delighted in anecdotes.

He married a Miss Dickey of the Waxhaws, and he was blessed with a large family. Two of his sons became ministers—Abner W., and Josiah; and two of his daughters married ministers—one a Rev. Mr. Kerr, who preached some years in Rutherfordton, and then moved to Tennessee; another married the Rev. Mr. Porter, and, if I mistake not, four or five of their sons entered the ministry.

Mr. Kilpatrick died in 1822, while returning from a visit to his wife's relatives in the Waxhaws. His body was not taken to his home but brought directly to the church, and buried there, while his bereaved people wept over his grave, feeling that the Lord had removed the candlestick from their midst. After his death, his son Josiah preached occasionally at Third Creek, and was the means of promoting a revival in the temperance cause. Previous to this time, it was not considered inconsistent for an elder, even a preacher to use intoxicating liquors openly and frequently. Some of the good elders of Third Creek, and of other churches also had their distilleries, and made and sold brandy and whiskey.

About this time from 1825 to 1830, Dr. Beecher's temperance sermons were published, and were extensively circulated and read. Josiah Kilpatrick read them from Third Creek pulpit, and when a call was made for a temperance meeting the people flocked in crowds to hear and to join. It came to be regarded almost

as necessary to join the temperance society as the church. One devout elder who had been a distiller, rather than sell his barrels of brandy, allowed them to lie in his cellar until the contents leaked away. The Rev. Josiah Kilpatrick after a brief and earnest career, died in Fayetteville unmarried, leaving his betrothed—an intelligent young lady worthy of him, to mourn over her great loss.

From 1829 to 1845, the Rev. A. Y. Lockridge served this church. Mr. Lockridge died about three or four years ago near Ringgold, Ga. The other ministers of this church were J. M. H. Adams, S. B. O. Wilson, G. D. Parks, J. R. Brackett, D. D., W. A. Wood and R. W. Boyd, all living except Mr. Adams.

Unity Church.

Unity church is a close neighbor of Third Creek, and was served by Mr. Kilpatrick till his death in 1825. The Rev. Franklin Watts then labored here till his death in 1828. Wm. A. Hall labored here and in Joppa, till his removal to Tennessee in 1852. After this the Rev. Messrs. Jesse Rankin, B. S. Krider, G. R. Brackett, W. A. Wood, E. F. Rockwell and R. W. Boyd ministered to this church. I have recently been told that old Unity church was originally situated some four miles east of its present location, in a place now called Potneck, near the site of the famous "natural wall" of Rowan. At least here is an old grave yard now in a field, with stones marking the resting place of some of the old settlers.

Joppa.

This church is now removed to Mocksville, and is under the care of Rev. A. L. Crawford. But in the old times, when Davie county was a part of Rowan, and "Mock's Old Field" was the parade ground of the northern regiment of the Rowan militia, Joppa was missionary ground. Mr. Kilpatrick was the apostle of this county, and planted the seeds of Presbyterianism here. A lady still remembers with what amusement Mr. Kilpatrick told her father—a Third Creek elder, that upon the occasion of an ordination of elders in Joppa, while he was preaching someone's dog "jumped" a rabbit near the church, and a part of the congregation left to see the chase, and the preacher had to suspend a little while until they returned.

Since the death of Mr. Kilpatrick, this church has been under the care of Franklin Watts, Wm. A. Hall, Jesse Rankin, B. S. Krider, R. B. Anderson, B. L. Beall, Wm. M. Kilpatrick, (a grandson of the founder) S. S. Murkland, G. M. Gibbs and the present pastor. Under the care of the latter the Lord has blessed and increased this church. The old building has been remodeled and modernized, and it is hoped that it will continue to grow.

Salisbury.

In consequence of his marriage with the daughter of Mrs. Steele, Dr.

McCorkle was early brought into connection with Salisbury. This town was in old times "St. Luke's Parish" of the Episcopal Church. The Lutherans also were numerous here, and they had a building and an organization before the Revolutionary war. As early as 1768 they owned a tract of 144 square poles, upon which they erected a log church. Here the Rev. Adolph Nussman, "a ripe and thorough scholar" from Germany, began his labors about 1773, and was succeeded by Rev. Godfrey Arndt. In this church and in the Court House, the Presbyterians sometimes preached but had no separate congregation. In 1803-'4 Dr. Jas. McRee of Centre preached here once a month, and from 1807 to 1809 the Rev. John Brown was Principal of an Academy, and preached regularly. Between 1806 and 1821 the Rev. Saml. L. Graham, the Rev. Parsons O. Hays, and perhaps others preached here. At the close of this period the Rev. Jonathan Otis Freeman, M. D., commenced teaching and preaching here, and soon organized a church with thirteen members, of whom three, Alex. Torrence Thos. L. Cowan and Dr. Alex. Long were ordained elders. Dr. Long survived until last year. In 1826 the corner stone of the present building was laid by Dr. Freeman. The church has since been enlarged and a few years ago, thoroughly overhauled, and modernized in the interior. Since Dr. Freeman's day this church has had for its ministers, Rev. Jesse Rankin, three years; Rev. Thos. Espy, two years; Rev. P. J. Sparrow, two years; Rev. Stephen Frontis, nine years; Rev. A. Baker, thirteen years; and the writer of these sketches, eighteen years. This church has for a long period been a promoter of education, maintaining a classical academy, from which have gone forth many useful men. Within the last ten years it has sent forth four ordained ministers—one a missionary in China, at this date. It has now two candidates for the ministry, who have spent one year each at the Theological Seminary. Maxwell Chambers, who left a residuary legacy of about a quarter of a million to Davidson College, was a constant attender and supporter of this church. This legacy was bequeathed to the college, during the pastorate of Rev. A. Baker. Had the college been allowed to receive all this legacy, and not sustained such tremendous losses as the result of the war, its financial condition would be most desirable. Of all her ministers, only the last two survive. Mr. Rankin sleeps near the church of Lenoir. Mr. Espy rests in the Salisbury cemetery. Dr. Sparrow is buried, I think, in Alabama. Mr. Frontis' grave is in the Prospect grave-yard. The church now numbers one hundred and fifty-four communicants.

[July 31, 1878]

No. XIX.

EARLY REVIVALS.

These sketches of Presbyterianism in North Carolina would be incomplete without a passing notice of early revivals of religion, early educational

efforts, early pastorates and salaries of ministers. To the subject of "Early Revivals of Religion" the attention of the reader is called in this paper.

It may be premised that the general character of Presbyterianism is to advance by steady and regular steps, and not by violent and spasmodic campaigns, in achieving the conquest of the world. The Presbyterian Church operates upon the principle of "constant revivals of religion," if there is no contradiction in these terms. She has been the great "TEACHING CHURCH" laying broad and deep foundations of religious knowledge, and requiring her children to be trained up "in the nurture and admonition of the Lord," baptizing them only on the pledge of parental faith, and endeavoring to secure the consecration of her families as nurseries of piety and households of faith. In this respect the Presbyterian Church, has been as "a city set upon a hill," and has done a great and beneficent work, not only for herself but for other denominations, in leavening the public mind with gospel truth.

At the same time Presbyterians have recognized the value of special revivals of religion, and have enjoyed at different times wonderful outpourings of the Spirit of God.

In the mysterious providence of God there arise times in the history of the Church, of spiritual barrenness. "Because iniquity abounds the love of many waxes cold." Immorality and scepticism prevail in the world, and blight the moral consciences of whole communities, and canker the great heart of the Church.

The early part of the eighteenth century was characterized by a low tone of theology, by formalism, and infidelity among the cultivated classes. While the "Analogy" of Bishop Butler refuted the Deists on their own grounds, the most powerful agent in the reconstruction of the Church and society was the revival of practical piety under the ardent preaching of Whitefield, and the devoted labors and organizing genius of Wesley. In a more quiet way the good work was carried on through the century, by such laborers as Watts, and Romaine, and Doddridge, and Venn, Howell Harris and Rowland Hill.

At the close of the Revolutionary war in America, it was discovered that while the form of religious instruction and worship had been continued, and catechetical instruction had not much abated, the life and spirit of true religion had suffered much. The minds of men had been distracted by the terrible scenes through which they had passed, and human passions had been terribly excited by the march of armies and the strife of battle. When therefore the smoke of war had drifted away, the first efforts of men were directed to the repair of ruined fortunes, or the more congenial work of regulating that civil liberty which had been so clearly won. "The rights of man," "liberty of conscience," "resistance to tyranny," were more congenial themes than "experimental religion," or "the necessity of a change of heart."

The French Revolution succeeded the American, and as was natural, gratitude

to the nation that aided us in our struggle, begat a sympathy, not only for Frenchmen struggling for liberty, but for French infidelity and impiety as well. And to conclude the catalogue of irreligious agencies the author of the celebrated pamphlet, entitled "Common Sense," and of another work entitled the "Rights of Man," added still another called the "Age of Reason." His merits as a political writer called attention to his scurrilous attack upon religion, and procured for the book a disastrous popularity. As the result of all this the sacred fires of religion burned less brightly and purely in our congregations and families, and the hearts of many were hardened against the commands of God. The minds of men needed to be aroused to lift up a standard against the incoming tide of iniquity.

Among the first indications of returning zeal, was a powerful revival of religion in the charge of the Rev. James Hall, of Iredell,—the soldier preacher of the Revolution. Soon after the close of the war the attention of his people was very generally turned to the subject of religion. The excitement of a later day had not yet appeared, but instead, great solemnity and stillness characterized his meetings, and the preaching was marked by simplicity, earnestness and tenderness. The result of this was that at one meeting eighty persons were received into the church on profession of faith, and at the succeeding communion sixty more, making one hundred and forty in one charge.

Rev. S. C. Caldwell was installed pastor of Sugar Creek and Hopewell churches in 1792. He had preached there as a licentiate five years previous to his ordination. Of these early labors Dr. Hall says, in a note to the ordination sermon: "Under Mr. Caldwell's first ministrations in these churches, it pleased God to send a reviving time, in consequence of which there were upwards of seventy young communicants admitted to the Lord's table in one day.["] (Foote's Sketches, p. 195.)

In Rocky River also, after Mr. Archibald's removal and before Mr. Caldwell's pastorate, which began in 1793, during the vacancy of the Church, a powerful revival of religion was enjoyed under the preaching of Dr. Hall and Rev. Mr. Kilpatrick. The numbers brought to Christ are not mentioned, but it is said to have been "one of the most blessed of the numerous revivals enjoyed by 'Rocky River Church.'" (Foote, p. 482.)

This period (1789-1790) "was remarkable in the history of the Southern churches, for that widespread religious movement known as the great revival." It was the time when Rev. John Blair Smith, the President of Hampden Sidney College, was preaching with power in Cumberland and Prince Edward counties, Va.,—the time when Rev. Nash LeGrand was preaching in Caswell Co., N. C., with great success—tht time when Rev. Wm. Graham was preaching in Rockbridge county, Virginia,—the time when Graham and some of his people, and LeGrand and some of his people travelled a hundred miles, more or less, to meet with Dr. Smith and his people at Briery church, and engage in preaching and hearing the Gospel. It was the period when Archibald Alexander,—clarum et venerabile nomen—and Jas. Turner, found peace in believing. At these meetings in Virginia, besides

Smith and Graham and LeGrand, Samuel Houston, James Mitchell, and Drury Lacy, co-operated in preaching the Gospel. Lacy was particularly acceptable, and successful, and by many his sermons were preferred to Dr. Smith's. His preaching was plain and experimental. His voice was loud and clear, his articulation distinct and his penetrating tones could reach the outskirts of any congregation. He was a man of great humility, with a warm heart, free from envy, of a sociable and friendly temper, and greatly esteemed and beloved by his brethren. (Life of Arch. Alexander, p. 59). In this great revival Mr. Lacy had many seals to his ministry. Dr. Alexander wrote that two of his sons and three of his grandsons are in the ministry. Since that was written others of his descendants have engaged in the sacred work. Dr. Lacy, long the pastor of the church in Raleigh, President of Davidson College, etc. is the son and bears the honored name of the Drury Lacy of those stirring days—Drury Lacy with the silver hand and silver tongue.

While these events were taking place in Virginia, there passed through the places visited by the revival, a North Carolina licentiate, who had received his education under Dr. McMillan, the founder of Cannonburg, in Pennsylvania, and who had just been licensed by Redstone Presbytery in 1790. This was the Rev. James McGready, who was a native af [sic] Buffalo congregation in Guilford near where Greensboro now stands. McGready's parents were of the Scotch-Irish race, and came to Buffalo when James was quite young. When he was about seventeen years of age he united with the Church, and on account of his sober and sedate behavior he so pleased an uncle of his that he persuaded his parents to allow him to carry him back to Pennsylvania and educate him for the ministry.

It is related that while young McGready was studying for the ministry, he overheard the gentleman with whom he boarded telling a visitor that the young student did not have "a spark of religion." This statement first irritated, and then led him to examine his heart and life. The result was that while he found his principles of belief, and his practice satisfactory, he discovered that his feelings did not correspond to the Scriptural standard—he was destitute of that love, and joy, and peace, so strikingly manifested in the experience of David and Paul and John. He gave himself no rest until he obtained in answer to prayer, "peace in believing in Christ," and "joy in the Holy Ghost." This part of his experience gave a peculiar cast to his preaching, and he was remarkable for his power to detect and expose the hiding places of the self-deceived. Formalists disliked his preaching and charged him with undue severity and personality. His public prayers had a wonderful power, and often the congregation was melted to tears under the influence of his devotions. Reaching North Carolina about 1790, he began his labors in Orange Presbytery, and preached at Haw River and Stony Creek, principally, but extended his labors to other churches. Under his preaching a powerful work of grace began, and spread over the congregations of Hawfields, Cross Roads, Alamance, Buffalo, Stony Creek, Bethlehem, Haw River, Eno, and the churches in Granville , and those on Hico and Dan River. Besides McGready, Dr. Caldwell and John DeBow of North Carolina, Nash LeGrand and Cary Allen of Virginia co-operated in the glorious work. The revival continued for a number of years in the upper part of Orange

Presbytery. Dr. Foote calls this the second revival in North Carolina, that of Iredell being the first.

[August 7, 1878]

No. XX.

THE GREAT REVIVAL OF 1801-'2.

After the lapse of three quarters of a century, there are some things connected with the revival of 1801 that are difficult to explain. Still notwithstanding all the excitement and extravagance that characterized some of the meetings, great good was done, and a tide of precious influence was set in motion that has not yet ceased to bless the churches of North Carolina. Hundreds after hundreds were hopefully converted, and the hearts of thousands quickened into a new and nobler life.

The excitement was first displayed in Kentucky, in 1800, under the preaching of Rev. James McGready, Rev. Wm. McGee and Rev. Wm. Hodge, who had removed from Orange Presbytery a short time previous. During the prayers of a meeting in Red River congregation, an elder related that he had dreamed of seeing McGready and McGee catching abundance of fish on the side of a dry rugged mountain, out of a clear little stream that gushed from the summit. McGready who had been despondent before, was cheered by the dream, like Gideon in the camp of the Midianites. Under his preaching on Monday, multitudes were struck under awful conviction, and the cries of the distressed filled the house. Soon after this, persons began to be struck down and to lie in a swoon, for a length of time, and then rise with songs of praise and deliverance on their lips. This falling was at first preceded by great anxiety of mind, and succeeded by great joy. Though unable to speak, or even to move, during this swoon, they were sensible of events passing around them. But at length many were struck without any preceding conviction, but arose with hope and joy.

It did not take long for the report of these events to reach North Carolina, where the former friends and admirers of McGready were anxious to have a renewal of the refreshing times of ten years before. And so in 1801, the Rev. Wm. Paisley, assisted by Dr. Caldwell and others, was holding a communion season at Cross Roads. The meeting went on till Monday with no unusual events. When, at the conclusion of the services, Mr. Paisley arose to dismiss the Assembly, he was overwhelmed with feelings of distress that no blessing had descended upon his people. He stood silent a few moments and then sat down. In a few moments he arose again, but before he uttered a word, a young man from Tennessee, who had participated in the meetings there, and had been telling the people about the scenes in the west, arose and said with uplifted hands—"Stand still and see the salvation of God." After a few moments sobs

cries and groans rose in every part of the house. By common consent the exercises were continued and many were hopefully converted. The excitement, but no irregularities appeared in this meeting.

In October following the first camp meeting in North Carolina was held by Mr. Paisley in Hawfields congregation. The meeting lasted five days, and religious exercises were continued, with brief intermissions for refreshment and sleep. Many were here converted, but still no special irregularities are mentioned. The camp-meetings thus begun were continued for half a century. Many of our middle-aged people remember the times when whole congregations camped in huts, wagons and tents and listened for several days to the preaching of the Gospel. They have ceased in North Carolina, but the last papers tell us of a camp-meeting, at "Bennet's woods," near Waco, Texas, where Bro. Dobbs is superintending the meeting, and Dr. Stuart Robinson is doing a good part of the preaching, and the Presbytery of Central Texas is holding its sessions at the same time and place. But to return. In the early part of 1802 the excitement spread over many congregations east of the Yadkin River, and down towards, and into the Cape Fear country, now in the bounds of Fayetteville Presbytery. On the last week of January 1802 Dr. Caldwell of Guilford appointed a meeting near Bell's Mills, on Deep River, Randolph Co., and four of the Concord ministers, viz: Rev. Jos. Hall, D. D., Rev. Saml. E. McCorkle, D. D., Rev. Lewis F. Wilson and Rev. Jos. D. Kilpatrick, with considerable numbers of their respective congregations—about 100 in all—attended, travelling from 50 to 80 miles in going. Dr. McCorkle was doubtful at first of the divine nature of the work, but Hall, Wilson and Kilpatrick believe [sic] in it, and were anxious to see it begun in their own churches. Dr. Hall's people began to be exercised before they reached the ground, five miles off. On Saturday after the second sermon a speaker arose to deliver a short parting exhortation, when as if by an electric shock a large number—men, women, and children, white and black, fell upon the ground and cried for mercy. Many professed faith in Christ; and it was observed that those for whom pious parents had long been praying, were among the first to obtain peace.

After this other meetings were held. One was held in Iredell county in a short time, attended by eight Presbyterian ministers, two Methodists and one Baptist and about 4,000 people. Though rain and snow fell upon them, they attended with unabated interest. In February a meeting was held in Burke county, sixty miles west of Iredell. Two weeks after this another was held at the Cross Roads, in Iredell, at which there were fourteen Presbyterian ministers and nine of other churches, and 8 [sic] or 10,000 people. Two weeks later another was held in Mecklenburg county, with 6,000 or 7,000 people present and 11 Presbyterian ministers, one Baptist and one Methodist. Two denominations alone stood aloof from these meetings, and members of one attended only to argue, discourage, and attempt to prove that there was no divine power in these manifestations. But the revival swept over the whole country, and nearly all our ministers engaged in the meetings. They all agreed that the power of the Holy Ghost was present, and that multitudes were the subjects of a genuine conversion as proved by their subsequent lives. Concerning some points, especially the "falling," "swooning" and "jerking" exercises, there were various opinions

at first, but all at length settled down upon the opinion that they were mere accidents, introduced casually, and continued through the influence of sympathy: Dr. Alexander, in his "religious experience" says "that in those remarkable bodily affections, called the "jerks" the nervous irregularity was commonly produced by the sight of other persons thus affected; and if in some instances, without sight, yet by having the imagination strongly impressed by hearing of these things. It is a fact * * * that nothing was more common than for a new species of the exercise to be imported from another part of the country by one or a few individuals. This contagion of nervous excitement is not unparallelled [sic]; for whole schools of young ladies have been seized with spasmodic or epileptic fits, in consequence of a single scholar being taken with the disease." (pp. 70,71) There is no need to suppose that there was anything either divine or satanic, in those "jerks" and "convulsions," but only the operation of natural sympathy. At the same time it is not improper for us to suppose that the spirit of God may have used these sympathetic convulsions, as He uses diseases and other providential events, both for the good of those affected by them, and for impressing truth upon others.

The following facts are brought out in the Narratives of Drs. Hall and McCorkle:

1. In the beginning these convulsions and prostrations appeared after the mind had been excited for a considerable time.

2. Some were striken down who did not obtain peace. One, when stricken down declared that he would rather be damned than to pray, and so he crept away and was heard of no more.

3. Some, who had long been esteemed Christians were striken down, and their graces seemed to be revived by the exercise. Even a venerable minister was seized with the "jerks" there several times, though he strove against the bodily affection.

4. Infidels, libertines, and men in a state of intoxication were smitten down, in the midst of scoffing and blasphemy, and in most instances obtained a comfortable hope, and the genuineness of their conversion was attested by their subsequent lives. Three men were smitten down while in the act of cutting switches for the purpose of whipping some negroes who were crying for mercy.

5. Some seemed to receive as it were, a blow in the forehead from the point of a finger—others had strong convulsions and involuntary gnashings of teeth, then the appearance of death followed by great horror of mind.

6. Some were affected in the beginning of the meetings, and others after being worn out by several days want of rest.

7. A bride, a few hours after her marriage, in the midst of the gay festivities of the wedding day became the subject of these exercises, to the alarm of her companions.

8. A middle-aged man was stricken while in his bed.

9. The heads of the jerking patients flew with wondrous quickness from side to side, and their necks doubled like a flail in the hands of a thresher, their faces were distorted and black, and their eyes seemed to flash horror and distraction. By degrees these bodily exercises ceased to become a part of religious experience, especially after it was discovered that persons were thus affected, who had no sense of religious feeling and were left as careless as ever. The ministers discountenanced them, and they drifted out of the Presbyterian Church. The great revival spread into the east as well as the west, but the bodily exercises seem not to have affected the churches on the Cape Fear. Less excitable than the Scotch-Irish, such convulsions did not appear to "stand to reason," in the minds of strong-willed Scotch, only one generation removed from the land of the "mist," "the heather" and—"the Kirk."

[August 14, 1878]

No. XXI.

PRESBYTERIANISM AND EDUCATION

The oldest relic of early efforts for education in North Carolina may be found a mile or two west of the town of Burnsville, in Yancey county, in a little valley lying north of the great Black Mountain range, and south of a small ridge bearing the local name of Green Mountain. It is what may be called an "aboriginal blackboard," from which the "wisemen" of the Cherokee tribe were in the habit of giving object lessons on hunter-craft, to the young savages of their nation. The "relic" is in the form of a huge boulder, on which are carved with considerable skill the tracks of the various wild animals that ranged over the mountain, or browsed on the plains, and of the largest wild fowl that were objects of pursuit. It is a kind of "Vestiges of the animal creation" as known to the Cherokee hunter. Even the unpracticed eye will readily detect the tracks of the deer, buffalo, bear, wolf, fox, raccoon, turkey, pheasant, opossum, and snake. The reader can readily fancy the scene that was enacted, five hundred years ago, as the old hunter, too feeble to climb the steep mountain, or skim over the plains in the chase, would gather the aspiring boys around him, and teach them the elements of their great science. "This little bear track," he might say, "only 6 inches long, would be made by such an animal as Keowee killed last week on the Green mountain; but this large one, thirteen inches long, belonged to such a bear as ranged the lofty pinnacles of the Black—such a monster as Junaluskie and Oostenala roused last winter but failed to capture after losing two of their bravest hunters." "And then" the sage might continue, still pointing to his "elements" of "ichnography," "the rattlesnake that would make such a trail as this would have at least twenty-five rattles and would strike eight feet from his

coil, and his bite would kill in less than two hours." From this sketch fanciful though it be, we may gather some idea of the value of such instructions to the ambitious young hunter, anxious to emulate the brave deeds of his fathers. And who can tell but that, in the unremembered ages that elapsed after the mound-builders left this region, the University of the Cherokee Nation, with its "Normal school attachment," and "Kindergarten variations," for summer vacation, may have attracted students from those regions where the dark waters of the Watauga gush from the gorges of the Grand-father, and from where the rushing Tennessee flashes like an arrow past the rocky base of Lookout mountain, or from the softer climes where the Coosa and Tallipoosa glide smoothly into the flowery prairies of Alabama. At all events it would furnish the very kind of education demanded by their savage state. And its "principles," though not written or printed in a "manual" have been "graven with an iron pen and lead in the rock forever," and remain there open to the inspection of any summer tourist who chooses to study them.

But to pass from the regions of speculation, into the domain of history, we find that the "Fundamental constitutions" of North Carolina were so taken up with the arrangements of landgraves and casiques, seignories, baronies, and other barren subjects, that they had no place for plans for education. This was left for the Established Church to manage as she chose. And so during the period of the "Lords proprietors" government, from 1663-1729 we read of but two schools in the Province. One was in Pasquotank, taught for about three years by a Mr. Griffin, and patronized by all classes, though the teacher read prayers, and obliged even the Quaker to make the responses. (Hawks vol. II.; 308), This was in 1709. About 1712, a Mr. Mashburn, on the borders of Virginia, taught the children to read and write, and graduated them also in the great truths of the Christian religion. (Hawks vol. II: 370). There may have been other schools, but there were certainly none of a high grade. In fact the education of the masses was not then regarded as a thing desirable in itself and the early rulers of the Province had perhaps as little desire for popular education, as they had for printing presses. And this state of things continued until the arrival of the Scotch and Irish. Then all over the State efforts were made to establish schools and academies, for the instruction of their children. Account for it as you will, the Presbyterian Church has been a leader among the teaching Churches of the world. In those early days when all the world was Presbyterian, Alexandriana [sic] and Antioch, Jerusalem and Rome had their schools and Universities. Icolmkill and Lindisfarme [sic] were not monasteries in the modern sense of the term but great Culdee Universities. Geneva had her College where Calvin and Beza taught. Scotland had not only her Universities, but her parochial schools, soon after the Reformation. And so the Presbyterian Church of this age has regarded it as indispensable to her welfare, to maintain schools where her sons should learn to read the Latin tongue, the language of western Christianity, and the Greek, in which the New Testament was written; as well as the mathematics and the liberal sciences—the "Trivium" and the "Quadrivium."

Among the first of North Carolina classical schools, was the one established by Rev. James Tate, in the city of Wilmington. Mr. Tate was a Presbyterian

minister from Ireland, a bachelor, and continued his school some sixteen or eighteen years; in fact until he found it safer to maintain his whig principles in regions more remote from British power, in Hawfields, in Orange county. Mr. Tate had no pastoral charge, but made frequent excursions for preaching and baptizing. For the former he received no remuneration, but for each baptism he got a fee, either in money or in cotton yarn. Nor did he require that the parents of the children to be baptized should be communicants. If they were themselves baptized, and free from scandal in their lives, he freely baptized their children on the basis of the "Half-way Covenant."

Not long after the close of the war, the Rev. Wm. Bingham, also from Ireland, laid the foundations of the "Bingham School," in Wilmington, afterwards transferring it to Chatham, and then to Orange. This school was continued by his son, Mr. Wm. Bingham, whom many of our ministers and elders remember so well, as a member of Presbytery and Synod. After the war the late Col. Wm. Bingham, author of the "Bingham" grammars, and his brother Maj. Robert Bingham, transformed their school into a military institute, or at least incorporated the drill and discipline of the military academy into their school, without leaving out its classical character. This school now the oldest in the State, is also one of the most popular, and best patronized in the State.

About the time or perhaps a little before, Mr. Tate began teaching in Wilmington; a school called the "Crow-field Academy" was opened in the bounds of Centre congregation about two miles from where Davidson College now stands. This institution may be regarded as the germ of Davidson College. Many leading men of the Revolution, the Davidsons, Osbornes, and others got part of their classical training in Crowfield Academy.

After the death of Rev. Alex. Craighead, in 1766, the Rev. Jos. Alexander, a ripe scholar, became pastor of Sugar Creek. This was in 1768. In connection with a Mr. Benedict he maintained a classical school for several years. In 1770 the Colonial Legislature chartered "Queens Museum," in Charlotte, in the bounds of this congregation, and as I suppose the successor of Alexander's school. The charter was twice repealed by royal proclamation. The royal government was opposed to any institutions that were not governed by Church of England men. The notorious Col. Fanning offered to procure a charter for Queen's Museum, with himself as Chancellor, and Rev. Jos. Alexander as teacher. But the Presbyterians of Mecklenburg were as much opposed to such chancellorship, as the King was to such a College without it. But the Queen's Museum flourished without a charter. In 1777 it became "Liberty Hall Academy," by act of the North Carolina Legislature. Its Trustees were Dr. Isaac Alexander, Thos. Polk, Thomas Neal, Abraham Alexander, Waightstill Avery, Dr. Ephraim Brevard, John Simpson, Adlai Osborne, John McKnitt Alexander, and Rev. Messrs. David Caldwell, Jas. Edmunds, Thomas Reese, Samuel E. McCorkle, Thomas Harriss [sic] McCaule and James Hall. All these were Presbyterians, and Liberty Hall was under the care of Orange Presbytery, then covering the whole State. Dr. McWhorter of New Jersey was elected the first President, but failing to come, Mr. Robt. Brownfield accepted for one year. The next year Dr. McWhorter came. But in 1780 the storm of war began to beat so furiously around this

"hornet's nest" of North Carolina, as Lord Cornwallis styled it, that the exercises of the Institution were suspended, and were never formally resumed. The Presbyterians of Mecklenburg allowed the golden opportunity, with a College already chartered and owning property, to slip from their hands. Wealthy Presbyterians by name of Winn, in South Carolina furnished the means for the establishment of Mt. Zion College, near Winnsboro, over which the accomplished Thos. Harris McCaule presided for many years. A half century later the error was clearly seen, and Concord and Bethel Presbytery, united to build again the walls of an Institution in the same county where Liberty Hall once existed—a college that might have been built, and done noble work a half century earlier. After the cessation of Liberty Hall, the Rev. S. C. Caldwell for many years, at Sugar Creek, maintained and conducted a classical school of a high order. Students from neighboring counties went to him to be prepared for Chapel Hill or Princeton.

[August 28, 1878]

No. XXII.

PRESBYTERIANISM AND EDUCATION—Continued.

One of the leading schools in North Carolina, and probably the most influential in its day, was the one established and conducted in what is now Guilford county, by the Rev. David Caldwell. Dr. Caldwell has been more fortunate than any other of our North Carolina ministers, in having a biographer who wrote an extended history of his life and times, and we know therefore, more of him than of his contemporaries. But allowing even for this, he seems to have been a leader of public opinion. A graduate of Princeton, a fine scholar, a close student, a diligent worker, he left his impress on his age, and especially upon his pupils. In 1766 Mr. Caldwell married Rachel, third daughter of Alexander Craighead, of Sugar Creek, and as his salary from his churches, Alamance and Buffalo, was only $200, it became necessary to supplement this meagre income from other sources; and so he bought a small farm, and at the same time began to teach a classical school. He also began the study and practice of medicine. The latter, I suppose, brought in no income, being undertaken because there was no physician in the country. He carried on all these things well, being a systematic man, so disposing his time as to employ every moment profitably. This school was in operation nine or ten years before the Declaration of Independence, and it is computed that there were probably fifty ministers educated, either partially or entirely, by him. This "Log College" of North Carolina, for many years served as Academy, College, and Theological Seminary, for the Province. He had an efficient helper in his wife, whose influence upon the young men was excellent. It was currently reported over the country that Dr. Caldwell made the scholars, but Mrs. Caldwell the

preachers. This saying was not intended to disparage his zeal, but to commend her piety and motherly care. Being the daughter, the grand-daughter, and perhaps the great-grand-daughter of Presbyterian ministers, she inherited a love and admiration for the office of her ancestors. This school continued until the infirmities of age compelled Dr. Caldwell to lay aside the laborious duties of the teacher. (Caruther's Life of Caldwell, pp. 378.)

Caldwell Institute.

In 1833, Orange Presbytery took steps to establish a school of a high order, which was called Caldwell Institute. Dr. Foote says it was so called after Dr. Joseph Caldwell, President of the University. But without knowing what was the exact intention of Orange Presbytery at the time, it seems to the writer more reasonable to suppose that it was named after the great pioneer of teachers, who had for nearly forty years conducted a school near this spot, and whose memory was still fresh in the minds of his brethren, it being only eight years since he had entered into his rest. This school went into operation in 1836, under the care of the Rev. Alex. Wilson and Mr. Silas C. Lindsay. Afterwards the Rev. Jno. A. Gretter was added to the corps of teachers. In this school it was required that all the classes should study the Bible, Evidences of Chrisianity, and the Westminster Catechism. This school flourished in Greensboro for a few years. But then there arose dissatisfaction with the location, on the score of health, if I mistake not, and after some time it was removed to Hillsboro. After this its career was a brief one. It soon was dissolved as a Presbyterial school, but under its eminent and learned Principal, Dr. Alexander Wilson, a private school was set up, which was continued with success for many years.

Fayetteville Schools.

When the Trustees of the University in 1794 were looking out for Professors, their choice fell first upon the Rev. David Kerr, a graduate of Trinity College, Dublin, a Presbyterian minister, who had been preaching and conducting a classical school in Fayetteville for about three years.

In 1800 the Rev. John Robinson accepted a call from the Fayetteville church, and at the same time opened a classical school there.—During both periods of his service in this church he taught classical schools. From 1810 to 1813 the Rev. Wm. L. Turner both preached and taught in this congregation .

"DONALDSON ACADEMY," in Fayetteville, was established about the same time as the Caldwell Institute, that is about 1833. The Rev. Simeon Colton, an eminent scholar and teacher, had charge of the Institute, and its success was flattering both as to the numbers gathered there, and their proficiency.—But in consequence of difficulties, not clearly known outside of that community, the Trustees saw fit to dispose of the property. Dr. Colton, however, for a number of years carried on a classical school in Fayetteville with eminent success. And since his day, and even to the present time, the Presbyterians

of Fayetteville have fostered schools and promoted classical learning.

The Grove School.

Whether McAden taught in Duplin during his ten years of service from 1758 to 1768, we have no means of knowing. But when the Rev. Samuel Stanford settled there in 1705 [sic], he conducted a classical school with eminent success. His death occurred in 1828, and his successors have been either teachers or patrons of learning, and the Grove Academy, with some intermissions, was in operation for many years. At the present time the people near Faison's, in this county, are sustaining a classical school, under the care of a graduate of Davidson College.

Rocky River School.

In 1812 the Rev. John Makemie Wilson commenced a classical school in Rocky River, and continued for about twelve years, with eminent success. Many of his pupils entered public life, and twenty-five became ministers of the Gospel. With not many interruptions this congregation has kept up a classical school until the present time, and in former years furnished more ministers than any other church. For the past twenty years, however, she has sent out only a few.

Time would fail us to mention all the schools that were fostered and maintained by the Presbyterian churches in former generations. Poplar Tent had her Academy under the Rev. Robert Archibald, during the last century, and under Dr. John Robinson in the opening years of this century.

Providence, under the Rev. James Wallis, whose labors began in 1792, had her Academy, which was afterwards conducted by the Rev. Samuel Williamson, afterwards Dr. Williamson, President of Davidson College. Dr. Cyrus Johnson [sic] succeeded him as preacher and teacher. Sharon, an offshoot of Providence, has been zealous, of late years, in keeping up a classical school. Steel Creek has had classical teachers and schools, and Hopewell has followed in the same line. But I must mention two others that were more prominent in their day than some already mentioned. The

Thyatira School

was established by Dr. Samuel E. McCorkle in 1785, on the great road leading from Salisbury to Statesville. He had a Normal School attachment to his Institution, where poor and pious young men were taught free of charge for tuition, and specially instructed in the art of teaching. They were sometimes also furnished with books necessary for their instruction. Dr. McCorkle had the good habit of discouraging those whose talents were small, from pursuing a classical course, and would by no means retain a vicious and idle boy in his school. By this means it occurred that an unusual proportion of his boys became useful, if not eminent, in liberal professions. Six of the seven first

graduates of the University were Dr. McCorkle's students. Mrs. McCorkle, who survived her husband fifteen years, was wont to say that forty-five of his pupils entered the ministry. This school having gone down in Thyatira, was revived in Salisbury, then a part of Thyatira congregation. The Rev. Messrs. Brown, Freeman, Rankin and others taught school, and preached in the town, before and after the organization of the church in 1821. And with little intermission until the present time the Salisbury High School has been continued. Four of its pupils, graduates of Davidson College, have entered the ministry in the past six years, and two others are candidates. For seven or eight years there has also been a good female academy, and both the male and female schools are under the care of the session, and are managed as a part of the church operations. In these schools any child of the congregation can obtain a good education free of expense for tuition.

Clio's Nursery.

This was the somewhat fanciful name of an academy located on Snow Creek, Iredell county, and superintended by the Rev. James Hall, D. D., the patriot, scholar and divine of Western North Carolina. This was opened shortly after the close of the Revolutionary War. Many men, distinguished in Church and State, received part of their education there. It rivaled in eminence Dr. Caldwell's school in Guilford. But besides the "Nursery" Dr. Hall opened at his own house an "Academy of the Sciences." For this academy he purchased a philosophical apparatus, and was himself the sole professor. The reader will recollect that Dr. Hall was an accomplished Mathematician, and was offered the place of teacher of Mathematics in Princeton upon his graduation. He was eminently fitted to give instruction in the sciences. To remedy the want of elementary books, Dr. Hall wrote a treatise on "English Grammar," which was copied and circulated in manuscript, and afterwards printed and extensively circulated. As Dr. Hall was a contemporary of Lindley Murray, born one year before him, (1744) and dying the same year, (1826) it is probable that Hall's Grammar is older than the more noted favorite of our early days. Nor did this school die out when its founder ceased his earthly labors. Some of our cotemporaries [sic] remember "Ebenezer Academy," where Hugh R. Hall gathered around him the youth of Rowan and Iredell, and trained their minds in the study of the classics and mathematics, at Bethany church.

I must not forget to mention in closing the school of the Rev. Henry Patillo, cotemporary [sic] with Dr. Caldwell's school. He was educated by the Rev. Samuel Davies, and received his degree of A. M. "causa honoris" from Hampden Sidney, in Virginia, in 1789. He was first the pastor in Hawfields, Eno and Little River, and afterwards in Nutbush and Grassy Creek. He was a faithful and successful teacher, and these congregations enjoyed the benefit of his schools.

In those early days the Presbyterian Church stood almost alone in her zeal for education. Some other churches seemed to prefer a "plough-handle" education even for their ministers, and some preachers even boasted that they

had never "rubbed their heads against College walls." It is different now, but Presbyterians were the pioneers. Planting their schools along side of their churches in the piney woods of Duplin and Cumberland, or among the "Hills of Dan", or up and down the willowy Catawba, or the rushing Yadkin, by the cool waters of Snow Creek, or where McAlpine's and Six Mile wind slowly through Mecklenburg; in Charlotte, Salisbury, Greensboro, Hillsboro, Fayetteville, Wilmington, everywhere they fostered education and strove to instruct the young. This was the great work they laid out for themselves, and such was the work they partially executed. In latter days others became earnest co-workers, and in some instances rivaled if they did not excel in this work. But the chief educational enterprize of the Presbyterians must be reserved for a separate paper.

[September 4, 1878]

No. XXIII.

PRESBYTERIANISM AND THE UNIVERSITY.

The University of North Carolina is not a Presbyterian institution, but is strictly the College of the State, sustained by the State, and controlled by a Board of Trustees appointed by the State. And yet so active were Presbyterians in its establishment, and so prominent have been Presbyteriaus [sic] among its Presidents and Professors, and so great their influence upon its destiny, that these sketches of Presbyterianism in North Carolina would not be complete without a passing notice of their connection with, and influence upon, the University. It has already been mentioned that Drs. Hall and McCorkle were active in securing funds for its establishment, and that the former left a legacy to it at his death. Others, both ministers and laymen, after the suspension of Liberty Hall in 1780, gave all their influence to found the Institution of the State. The constitution of North Carolina, adopted at Halifax in 1776, declares that "all useful learning shall be duly encouraged in one or more Universities. ["] In accordance with this declaration, when the storm of war had subsided, and the work of organizing government and society on the new basis had made some progress, the Legislature of North Carolina in 1779 incorporated the University with a Board of forty Trustees. After three years of deliberation, this board selected as a location for the future College, a place called Chapel Hill, after some old chapel of the Church of England in Colonial times—about twenty-five miles west of Raleigh, and some twelve miles south-east of Hillsboro. The situation was wisely chosen, not far from the geographical centre of the State, and remarkable for its beauty. It is on a high ridge, over-looking the surrounding country, and culminating in a Peak half a mile east of the College buildings, several hundred feet higher than the general elevation, called "Prospect Point." From this "Point" the eye wanders over the plains and undulations of a vast hemisphere, resembling the billows

of a boundless ocean. The village is built upon a handsome plain some three hundred yards from the College, somewhat lower, but still sufficiently elevated to command, towards the west, a view of an extensive and varied landscape.

Here, in 1793, the corner stone of the first building was laid with masonic rites, by Gen. Wm. R. Davie, accompanied by an address by the Rev. S. E. McCorkle of Rowan, the only clerical member of the Board. In 1795 the exercises of the institution commenced under the Rev. David Kerr of Fayetteville, as first professor and Mr. Samuel A. Holmes as tutor. In the course of the first years, Charles W. Harris, Esq., a young lawyer of Cabarrus, and a graduate of Princeton, was elected Professor of Mathematics, and Mr. Holmes of Languages. Prof. Kerr soon retired, having demitted the ministry, and after engaging awhile in mercantile pursuits, studied law and rose to the position of U. S. Marshal and Judge. He died in 1810.

The following year (1796) the Rev. Joseph Caldwell, a graduate of Princeton, and a Tutor in his Alma Mater was elected Prof. of Mathematics, and managing officer of the College. From this period till his death in 1835 the history of the University and of Dr. Caldwell, run in parallel, if not identical, channels. Few of the trustees had any acquaintance with the nature and government of an institution of learning, having never enjoyed higher advantages than were to be obtained in the several high Schools of the State. And so it devolved upon the young Professor to form its course of study, and to devise and administer rules for its government.

The Rev. Joseph Caldwell, D. D.

was of Scotch and Huguenot descent. His maternal grand-father, Lovel, fled from France in 1684, at the Revocation of the Edict of Nantes, and after sojourning awhile in England, came to America and finally settled on Long Island. His daughter married a Presbyterian minister named Harker, and their daughter Rachel was the mother of Dr. Caldwell. His father Joseph Caldwell, M. D., came from Ulster, Ireland, and settled in New Jersey. In the year 1773 Dr. Caldwell died suddenly, and on the next day his sorrowful widow gave birth to a son named Joseph, after his father. And thus the boy was left to the sole control and guardianship of a widowed mother, with means, not ample for their support. While residing, years after this in Princeton, a southern student presented the boy with a Latin grammar, and he began with energy to master its contents, reciting in Dr. Witherspoon's preparatory class. Removing after this to Newark, and thence to Elizabethtown, the mother felt herself unable to educate her boy and made arrangements for his learning the printer's art. But under the advice and promise of needed help by Dr. Witherspoon, it was determined to send him to Princeton. He entered in 1787 and in 1791 he took his degree with the honorable appointment of Latin Salutatory, in his nineteenth year. He soon commenced, in lieu of larger work, a school for small children, bravely determining not to be idle, but to do the work that his hands found to do. Not long after this he secured the position of assistant in a classical school at

Elizabethtown, and in 1795 he was appointed tutor in Nassau Hall (Princeton). Previous to this time he had commenced the study of theology under the Rev. David Austin, an eminent, but somewhat enthusiastic divine, whose mind once became disordered on the subject of the "Restoration of the Jews," just as some others get slightly unhinged on the subject of unfulfilled prophecy. In this year, (1795) he was licensed to preach by the Presbytery of New Brunswick. About this time, at the suggestion of Prof. Harris, he was eleced [sic] Prof. of Mathematics in the University of North Carolina. Though offered an inviting field of labor in Philadelphia, under the advice of Dr. Asbel [sic] Green he chose the professorship, and in 1796 he entered on his life work in North Carolina.

It is not claimed that Dr. Caldwell was a man of great genius, or of profound scholarship. But better than this, he was a man of great earnestness of purpose, laborious, studious, and after some years, devotedly pious. Like Dr. Chalmers he claimed to have been converted some years after his entrance into the ministry. In his place he had many difficulties to overcome. First of all it was seriously doubted whether the young Professor with his feeble corps of assistants, could give as good an education as Dr. David Caldwell of Guilford, or Dr. McCorkle's school in Rowan, or Science Hall, or Warrenton Academy, or Granville Hall, or Bingham or Wallis or Doak. In the next place, the original Trustees placed a low estimate upon the "dead languages." French was popular, Latin was tolerated, but Greek according to Dr. Hooper was not introduced until 1804, and after its introduction became the bug-bear of the college. Dr. Hooper remarks in his "Fifty Years since [sic]," that having been absent when his class began it, he heard on his return such a terrific account of it that he no more durst encounter the Greeks, than Xerxes, when he fled in consternation across the Hellespont after the battle of Salamis. He says further that he did hastily prepare thirty Dialogues of Lucian, and was permitted to graduate on that stock of Greek. That was in 1809. Prof. Caldwell had to win a place for the classics in the curriculum, against the prejudices of the Trustees and the public. Another difficulty was the smallness of the income. The President's salary was one thousand dollars and the Professor's proportionately less. With such salaries it was difficult for them to bid successfully for the best article of teachers in the literary market. They must necessarily choose among available candidates, without too careful scrutiny of quality.

But the most difficult and delicate of all his tasks arose from the fearful contest that raged concerning the truth of Christianity. Strong bands of sympathy and gratitude united our people to the French nation, and as a natural consequence French opinions, and French infidelity rolled like a devastating tide over the land. The writings of Voltaire, Volney, and Paine were in the hands of almost all, and the public mind was poisoned. Prof. Kerr not only demitted his ministerial office, but renounced Christianity. Prof. Harris, Caldwell's predecessor and friend, was shaken in his faith, and at one time agreed that the Bible must be surrendered. Prof. Holmes his co-laborer, not only renounced Christianity, but openly taught that morality and virtue, as

well as religion were merely the watchwords of hypocrites. His only gift to the library contained the works of Paine. Gen Davie, a master spirit in the Board, and the acknowledged leader in the Legislature, was deeply embued with infidel principles, until reclaimed by the arguments of Caldwell; and the number of the Trustees that were at that time firm supporters of the Bible was few. Dr. Caldwell stood nearly alone in his contest against this [sic] fearful odds. And he deserves the singular honor of having fought a terrible battle successfully, without noise, and of having won a signal victory without sounding the trumpet of triumph. When we remember what immense influence is exerted by a University standing alone, and manifestly at the head of all educational institutions of the State, it appears impossible to estimate the desolation that would be caused by the poisoned streams flowing into hundreds of homes, from this poisoned fountain. Nor can we estimate the value of the services rendered by such a champion as Caldwell, in crushing the monster evil at its birth. And let us not forget in this generation, when scientific Atheism is poisoning many minds; when Democritus and Lucretius have more weight with such men as Tyndall, than Moses or Paul; that perhaps fiercer battles were fought by our ancestors, for the truth and more signal victories won by the Bible. The victories of the past are but harbingers of victories yet to be won; and so long as men are chosen to teach our youth in the highest studies, who reverence the word of God, and inculcate and practice sound morality, public virtue is comparatively safe. It was a special providence to have kept Joseph Caldwell so long at the head of the University. It may be mentioned that upon two occasions he resigned his office as President. At one of these times the Rev. R. H. Chapman, D. D., was elected in his place. [*] But after a year of service he resigned and Dr. Caldwell was restored. And here in 1835 he died and his remains slumber near the spot where his life was spent. A handsome monument marks his resting place. (1)

[September 11, 1878]

No. XXIV.

PRESBYTERIANISM AND THE UNIVERSITY.

(Continued).

After the death of Dr. Caldwell, the first President, and Father of the University of North Carolina, the Trustees elected the Hon. David L. Swain as his successor. At this time he was comparatively a young man, though he had filled the office of members of the Legislature, Solicitor, Judge and Governor

(1) For authorities see Wheeler's History, Dr. Foote's Sketches, and Dr. Hooper's address, "Fifty Years Since," delivered in 1859.

[* See also p. 103.]

of the State. He was a native of Buncombe county, North Carolina. In a little valley about six or eight miles from Asheville, he first saw the light. This valley is watered by a crystal brook that gushes from the very heart of Black Mountain, and rushes on gaily to mingle with the waters of the French Broad. As the morning sun rises high in the east, the shadow of Mitchell's Peak falls across the well-tilled fields of the mountain farmer. And here he early learned these habits of self-reliance, energy, industry and observation that characterized him through life. And in the neighboring villages of Asheville, under the instruction of a Presbyterian minister he acquired the elements of his classical and mathematical education. Gov. Swain was Presbyterian, the son as he sometimes said, of a Presbyterian elder, who was an Arminian, and a Methodist mother, who was a strong Calvinist. Having married a lady of Raleigh, with strong Methodist proclivities, a grand-daughter of Gov. Caswell, he was qualified to be somewhat catholic in his sympathies and sentiments. And he was chosen to occupy this responsible position, not because he was a man of literary talents or culture, but rather as a manager of its interests, and a governor of young men. For this he was eminently fitted, and he made it the great mission of his life to promote the welfare of the University and render it the glory of North Carolina. By this time the College had become furnished with buildings and apparatus and its income and popularity were largely increased, and a large and competent corps of professors had been secured. Besides its course of study had been settled and its power recognized in the land. Under his administration the number of students increased to about five hundred and the honored President was daily making a widening circle of friends. It is thought that there has never been in the State a man who knew more people, or who was better acquainted with the history of our families. It used to be said that if a man wanted to know "what a thing" was, he must go to Dr. Mitchell, but if he wanted to know "who a man" was he must go to Gov. Swain. When Sherman was threatening Raleigh, Gov. Vance sent Gov. Swain and others on an embassy to seek terms of surrender from Gen. Sherman; and it is said that the President of the University managed to find quite a number of persons whom he knew all about, among the Federal officers. Some time after this, when Gov. Vance was on his way to Washington, he introduced Gov. Swain to a Federal officer with the remark that the Governor would be sure to know something about his ancestors. The event justified the prediction. He knew more about his family history than the young officer did himself. Indefatigable in his researches he managed to collect a vast store of knowledge concerning his native State. What a pity it is that he did not find time to digest, arrange and publish the vast accumulations on his shelves and that lay in his memory!

President Swain had the assistance of an able body of Professors. My object allows me to single out only those among them who were Presbyterians. Prominent among them was

The Rev. Elisha Mitchell, D. D.

Dr. Mitchell was "probably the most learned man that ever lived in this State," as the minute adopted by the Synod of North Carolina declares. He

was born in Washington, Conn., Aug. 19, 1793, and was the eldest son of Abner and Phoebe Eliot Mitchell. His mother was a descendant in the fifth generation of "John Eliot the celebrated Apostle to the Indians," who translated a part of the Scriptures into the Indian tongue, a language spoken or understood by no living white man.

Dr. Mitchell graduated at Yale College in 1813, along with George E. Badger, Dr. Olmsted, Judge Longstreet and others distinguished in life. After teaching awhile on Long Island, and in New London, Conn., he became in 1816 tutor in Yale College. From this place he was chosen, through the influence of Judge Gaston, in 1817, to the Professorship of Mathematics at Chapel Hill, at the same time that Dr. Denison Olmsted, his class-mate was elected to the newly established chair of Chemistry. After spending a short time at Andover Seminary he was licensed by "an orthodox congregational association in Connecticut. ["] In January, 1818, he reached Chapel Hill and commenced his work. Dr. Olmsted remained but a short time, and on his retiring Dr. Mitchell was transferred to the chair of chemistry. In 1821 he was ordained by Orange Presbytery and became fully identified with the Presbyterian Church in North Carolina. He preached the Gospel as opportunity offered, but his time was chiefly devoted to his profession as teacher. The sciences which he taught, chemistry and geology, were then in their formative state, and daily additions were made to their stores. Dr. Mitchell was not content to depend on text books, but by diligent study of scientific journals, constant observation and frequent expeditions and experiments, he kept himself abreast of his department. He was indeed a rounded, catholic scholar, well-versed in mathematics, loving the classics, familiar with English literature, but passionately devoted to geography, history and natural sciences. I have heard it related that when Dr. Harding, who was an ex-sea captain, became connected with Orange Presbytery, on his examination he and Dr. Mitchell had a dispute as to whether a certain city in the Sandwich Islands was on the left or right bank of the river. The ex-captain clinched the argument by declaring that it was on the right bank, <u>when he was there</u>, but he could not tell whether it had shifted its position or not since his visit. "Go ask Dr. Mitchell" was the customary advice at Chapel Hill when any one wanted rare information. Having once to deliver an agricultural address, a friend remarked, "I'll warrant that Dr. Mitchell begins at the Garden of Eden." And so he did, coming down through Egypt, Canaan, Greece, Rome and Britain, to Chatham county, N. C., and pouring out rich stores of rare and valuable information in every sentence.

Dr. Mitchell's name is tenderly and sadly connected with the mountains of North Carolina. Hither he came on no less than five distinct visits to explore their treasures, examine their flowers, note their rocks, and determine their heights. The mountaineers knew and loved him, and rendered him all the assistance in their power. It was he that determined and published to the world that this was the highest land east of the Rocky Mountains, and that the Peak that bears his name, was the highest in the chain. It was in June, 1857, that he made his last visit. Endeavoring with barometer and spirit-level to determine the exact heights of the Peaks of Black mountain, he started on Saturday the

27th of June to descend alone into Yancey county. Belated by a thunder-storm, he was groping his way along in the dark, when he fell over a precipice into a pool some forty feet below, and sank beneath its crystal waters. His body was not found until July the 8th, eleven days after. His remains were first interred in Asheville. But the next year, June 16, 1858, at the urgent request of his mountain friends, they were borne to the top of Mount Mitchell and there re-interred with appropriate ceremonies. "There he shall rest till the Judgement Day, in a mausoleum such as no other man has ever had. Reared by the hands of omnipotence, it was assigned to him by those to whom it was given thus to express their esteem, and it was consecrated by the lips of eloquence warmed by affection, amidst the rites of our holy religion. Before him lies the North Carolina he loved so well and served so faithfully. From his lofty couch its hills and valleys melt into its plains as they stretch away to the shores of the eastern ocean, whence the dawn of the last day stealing quietly westward as it lights the mountain tops first, shall awake him earliest to hear the greeting of 'WELL DONE GOOD AND FAITHFUL SERVANT.'"

Rev. James Phillips, D. D.
(Memoir by Dr. Chas. Phillips, p. 12.) [*]

When in 1825 Dr. Mitchell was transferred from the chair of Mathematics and Natural Philosophy, to that of chemistry and geology, the mathematical chair was filled by the election of Mr. James Phillips. He was a native of the south of England, the son of a clergyman of the Established Church. It is remembered that on reading the memoir of Henry Martyn, where there is mention made of some rocks, possibly those at the cataracts of Abner, Dr. Phillips observed that he was familiar with the spot, having often passed over it in his early days. In company with a brother he came when quite a young man to America. His brother became a wealthy resident of New York City. Mr. Phillips taught school awhile in Harlem near New York City, where he was united in marriage to Miss Vermule. Chosen as Professor in Chapel Hill in 1825, he took charge of the mathematical department and held it till the day of his death, a period of forty-one years. Though cultivated in many directions, and informed on all the great questions of the day in literature and science, Dr. Phillips was pre-eminently a mathematician, and he delighted to teach his beloved science to his pupils, as well as to puzzle and confuse them as they worked their weary way through intricate problems on the black-board—requiring them to fortify every step of the process, and give a reason for the faith that was in them. Like a good soldier he taught them to entrench and garrison each foot of mathematical territory acquired.

Dr. Phillips was not a minister—I am not sure that he was a church-member when he came to Chapel Hill. But when he gave his heart to the Savior, he became an earnest Christian, and ere many years received license to preach from Orange Presbytery, and ultimately was ordained to the full work of the ministry.

[* see Appendix B, 5]

He began to labor in destitute regions around the University and in due time was enabled to organize the church of New Hope [*]—a church now numbering eighty communicants and giving $200 to the support of a pastor. Dr. Phillips was an intense and earnest Presbyterian in principle and affection, and few persons ever met the cheerful mirth-loving old Professor without being attracted to him—always excepting those who expected soon to be examined by him on mathematics. He worked on to the last. In the spring of 1866, while conducting morning prayers in the chapel the old soldier received his discharge.

"Servant of God, well-done
Rest from thy loved employ;
The battle fought—the victory won
Enter thy Master's joy."

It is not amiss to mention the Rev. Wm. Hooper, D. D., a step-son of Dr. Caldwell and alumnus of the Institution, and afterwards Professor, as for awhile a Presbyterian minister. He was once an Episcopalian and finally drew up in the Baptist Church—a man of learning, and wit, as evidenced by his address before the Alumni in 1859, entitled "Fifty Years Since."

It is not my purpose to speak, except in general terms of the living. But I must not omit Dr. Charles Phillips, the son of Dr. James Phillips, a licentiate and ultimately an ordained minister of Orange Presbytery. He was the Professor of applied mathematics, etc., in the University, and for several years, during the asphyxiation of the University, the Professor of Mathematics in Davidson College. When the University was resuscitated, he was claimed as a tower of strength in the new faculty. He leaves pleasant memories and warm friendships in the West, though he has left and returned to his old home. Nor must I omit the name of Dr. Hepburn, now the honored President of Davidson College—the Professor who was able to inspire his classes in the University with enthusiasm on so abstruse a subject as Metaphysics. And along with him stands the name of Prof. W. J. Martin, the accomplished chemist, who now in Davidson College as he once did in the University, leads his students along the intricate and shifting paths of chemical and geological science. Ralph Graves, too, another Presbyterian labored as teacher in the University. Caldwell, Swain, Mitchell, James Phillips, Chas. Phillips, Hooper, Hepburn, Martin, Graves—and perhaps others whose names have escaped this notice—these are the men lent by the Presbyterian Church to the University, whose genius helped to mould her form, whose labors helped to enlarge her usefulness, and whose reputation helped to increase her fame. Others indeed there were—noble learned men from other Churches, in former days and today, that labored with these, but the scope of these articles does not require that their names and well-earned fame should be recorded here.

Authorities: Wheeler's and Foote's Skethes [sic], Hooper's Address, Memoir of Dr. Mitchell, Gov. Vance on Gov. Swain.

[September 18, 1878]

[* see Appendix B, 6]

No. XXV. [*]

PRESBYTERIANISM AND EDUCATION—COLLEGES.

The exercises of Liberty Hall Academy, in Charlotte, were never resumed after the war, and the citizens of Mecklenburg allowed their patronage to go to Mt. Zion College, in South Carolina, or to Princeton, and later to the University of North Carolina. The people of the West had no higher institutions than Clio's Nursery, and the schools of Dr. McCorkle in Thyatira, Wallis of Providence, Caldwell of Sugar Creek, Wilson of Rocky River, and Robinson of Poplar Tent. These were first-class schools in their day. But as the University rose in public favor, the most advanced students of these academies were transferred to its halls for the completion of their course; and in process of time the academies either became extinct, or mere preparatory feeders to other institutions. But these other colleges were a long distance off, expensive, and so, beyond the reach of that respectable middle class of Western North Carolina that constituted the bulk of its population. They felt able to educate their sons at cheap home institutions, but not able to equip them for, and pay their way through, distant and expensive colleges. Hence there arose an irrepressible desire for a home college, accessible, and whose trustees and professors reflected home sentiments. And since the Constitution of the State declared that all useful learning was to be fostered in one or more universities, the people of the West resolved to have such an institution among them.

In September, 1820, a convention was held in the village of Lincolnton for the purpose of establishing such an institution. It was composed of eminent citizens, representing a large area of country, both in North and South Carolina. They resolved to undertake the matter, and named the institution

Western College.

A board of Trustees was named, and application made for a Charter to the Legislature of North Carolina. This Charter was promptly granted the same year (1820) and was liberal in its provisions, unrestricted as to the amount of property to be held, and the Trustees were constituted a "close corporation," without any ecclesiastical connection or oversight. The Charter assigns as a reason for the new College, that "the more western counties of this State are distant from Chapel Hill, which renders it inconvenient for their youth to prosecute their education there." Hence it was required that Western College should be located "somewhere to the southwest of the Yadkin River." The following are the names of the Trustees as incorporated in the Charter, viz: Rev. James McRae, George L.

[* Much of the material in Articles XXV, XXVI, XXVII, XXVIII, was used by Rumple in his "Historical Sketch," Semi-Centenary Addresses, Davidson College, 1887, pp. 25-70. See Appendix D, 4.]

Davidson, Thomas G. Polk, Rev. Samuel C. Caldwell, Joseph Picket, Rev. John M. Wilson, Isaac T. Avery, John Nesbit, John M. Greenlee, Rev. John Robinson, John Phifer, Montfort Stokes, Robert H. Burton, Lawson Henderson, Rev. Humphrey Hunter, Rev. Henry Kerr, Meshack Franklin, Samuel Davidson, John McEntire, Rev. Robert J. Miller, Thos. Lenoir, Rev. James Kilpatrick, James Patton, John Culpepper and Charles Stook. More than half of these, if indeed not all, were either members or friends of the Presbyterian Church. These Trustees continued to meet from time to time until the summer of 1824, when the project was finally abandoned. Among other reasons for their failure, the following were assigned as prominent, viz: "An endeavor to unite too many discordant interests; disagreement about location; fear that certain teachers of repute in the country, not acceptable to many, would have a place in it; and opposition of the part of the friends of the University to the foundation of another seat of learning."

But while the project in that form was abandoned, the hopes that were kindled, and the arguments by which it was sustained, slumbered in many hearts ready to rise into new life, and bear precious fruits in a new form. Young men who entered the Presbyterian ministry while "Western College" was under discussion imbibed the desire to see the work accomplished, and when in the course of ten or twelve years, they had acquired influence in the Church, the question was reopened and reagitated. Seeing the rock upon which the former project was wrecked, they were able to steer clear of the danger. They no longer proposed to unite discordant interests, or to make room in the faculty for prominent educators, but to promote the course of sound education under such control as would insure not only literary and scientific culture, but also sound Scriptural morality and orthodox piety. This it was believed could be assured only by placing the College under the control of a body that was responsible, not merely at the bar of public opinion, but at the bar of an orthodox Church. Other institutions <u>may</u> be sound in morals and religion, but an ecclesiastical college <u>must</u> be sound as long as the controlling Church is sound. In such a college it is impossible for a Professor to teach doctrines sapping the foundations of morals and religion without speedy and summary ejectment.

Accepting then the leading idea of a denominational college, though not sectarian in its teachings, or exclusive but on the other hand, catholic in its spirit; the friends of Christian education determined to make another effort to found an institution, at once accessible, reliable and cheap. It could be made accessible by choosing a site for it in the midst of the Scotch-Irish population, ["] between the rivers." It could be made reliable by placing it under the direct control of the Presbyteries. It was confidently believed that it could be made cheap by incorporating the "Manual Labor System." According to this "system" the students were required to labor on the college farm, or garden, or at some approved trade, for a certain number of hours each day, for which they were to receive a compensation in the way of a reduction on their board bill at the Steward's Hall. In this way it was thought that the hardy sons of farmers could help in their own education, and the pampered sons of the wealthy would learn to practice, perhaps to love, useful labor.

With these ideas before their minds, the Presbytery of Concord, then embracing the whole region lying southtwest [sic] of the Yadkin River, began work in earnest. At their regular meeting in the Spring of 1835, at Prospect church, resolutions were adopted looking to the founding of a college to be located somewhere in that beautiful Piedmont country watered by the Yadkin and Catawba Rivers. It is said that the Resolutions were introduced by the Rev. R. H. Morrison, D. D. He and one other, the Rev. J. D. Hall, alone have been spared till the present time to behold the ripe fruits of their early labors.

In the fall of the same year arrangements were made to begin, during the next summer, the erection of the necessary buildings. In due time a site was chosen in the northern part of Mecklenburg county, near the line of Iredell, on a high and wooded ridge of land that divides the waters of the two great rivers of this region. And so accurately was the site of the College chapel chosen that the rain drops falling on the western side of the roof run off into the Catawba, and those on the eastern side into the Yadkin. This is, of course, an unimportant, and perhaps undesigned circumstance, but still it marks this spot as, not only a literary centre, but also the geographical centre of our North Carolina "Mesopotamia."

The new institution was named

"Davidson College,"

after Gen. William Davidson, who fell in the defense of American liberty, in a skirmish at Cowan's Ford, on the Catawba, about seven miles distant from the site of the College, on the 1st of February, 1781.

William Davidson

was the youngest son of George Davidson, and was born in Lancaster county, Penn., in 1746. His father came in 1750, among the first settlers of this region and made his home in the western part of Rowan, now Iredell, in the bounds of the present Centre congregation. In this region, and probably at Crowfield Academy, near his home, and then in operation, young Davidson received his earliest literary culture. His course of study was completed at Queen's Museum, in Charlotte, in company with others who played prominent parts in the Revolutionary struggle.

When the first blast of the war trumpet sounded, William Davidson entered the patriotic army as Major in the 4th Regiment of North Carolina troops under Col. Thomas Polk, in the Brigade of Gen. Nash. From 1776 till 1779 these troops were with Gen. Washington, and shared in the perils and glories of his campaigns. In November, 1779, the North Carolina troops were ordered South to reinforce Gen. Lincoln at Charleston. In passing through North Carolina, Maj. Davidson obtained a brief furlough to visit his family, whom he had not seen for three years. This brief delay saved him from falling into the hands of the British; for when he reached the neighborhood of Charleston Gen. Lincoln

had surrendered. Hastening back to North Carolina, he engaged in repressing the tories [sic], and in a skirmish at Coulson's Mill he was shot through the body. He was laid up for two months by his wound, after which he again took the field, having been promoted to the rank of Brigadier-General for brave and meritorious conduct, in the place of Gen. Rutherford, who had been captured in the disastrous battle of Camden, under Gen. Gates. After the battle of Cowpens, January 7, 1781 Gen. Davidson assembled the militia, for the purpose of impeding the progress of the British in their pursuit of Gen. Morgan. It was at this time that Gen. Greene passed hastily, with his staff, from Cheraw, S. C., to meet Gen. Morgan and assume command of the campaign, or rather retreat. He met Gen. Morgan on the eastern bank of the Catawba, at Sherrill's Ford. In the mean time Cornwallis approached the Catawba, lower down, and found the stream swollen and impassable from recent rains. Here he was detained for four days, while Greene and Morgan, encumbered with prisoners moved slowly on towards Salisbury and the Yadkin. He crossed this stream at Trading Ford, six miles from Salisbury, just in time to escape Cornwallis, who was a second time delayed by the rising river. But to return to the Catawba, when Cornwallis was first delayed, Gen. Davidson, with his militia was guarding the Fords called Tuckasege, Toole's, Cowan's and Beattie's. It was necessary for him to divide his small force into four detachments, one for each Ford, not with the hope of successful resistance, but merely to produce as much delay as possible, until Greene could escape, or be re-enforced.

On the dark morning of the 1st of February, 1781, while a drizzling rain was falling, Lord Cornwallis approached the Catawba at Cowan's Ford, and began crossing. Col. Hall, with his light infantry, led the way, accompanied by a tory [sic] guide. As they approached the eastern bank, the Americans commenced firing upon them, and the guide deserted. Left to himself, Col. Hall, not knowing the landing, reached the bank higher up the stream, and the firing of the Americans was poured upon him in a diagonal line. Col. Hall was killed as he reached the bank, and the horse of Lord Cornwallis fell dead from a shot as soon as he reached land. Before these overwhelming numbers the Americans began to retreat. At this moment Gen. Davidson appeared, and attempting to rally his men, he approached near to the British lines, and was pierced in the heart by a ball from the British troops. He fell dead almost instantly. Cornwallis tarried here about three hours to bury his dead, and then resumed his march towards Salisbury. As soon as the British had disappeared Richard Barry and David Wilson, two of Gen. Davidson's soldiers, who had been engaged in the skirmish, returned, and securing the body of their beloved commander, bore it tenderly to the house of Samuel Wilson, Sr. And that night, by torch-light, they laid him to sleep in Hopewell grave yard, only a few miles distant from the scene of strife and death. There he sleeps among his kindred. Congress passed resolutions eulogizing the patriotism of the heroic General, and directed that a suitable monument should be erected to his memory. But the resolutions were never followed by any appropriation for this purpose, and hence no column, emblazoned with the story of his heroism, has ever been reared to the memory of the hero of the Catawba.

It was with the desire of performing an act of simple justice, neglected by

the general government, that the friends of education resolved to call their infant college by his name. And now it has come to pass that "there does exist a monument to the memory of the gallant general, far nobler and more enduring than mausoleum of marble or bronze or granite in the institution that bears his honored name, and which bears its majestic dome almost in sight of the spot baptized by his blood, and on the walls of whose spacious library may be seen suspended as a precious relic the heroe's [sic] massive sword. What monument indeed can be more worthy of departed greatness than an ever progressive college, blessed of God, and blessing others, handing down from generation the fruits of a sound, thorough Christian culture." (Rev. H. H. Banks, in South Atlantic of March 1878.)

Authorities: Dr. Foote's Sketches, Dr. Hunter's Western North Carolina, Laws of North Carolina published 1821, and Rev. H. H. Bank's article on Davidson College in South Atlantic of March 1878.

[September 25, 1878]

No. XXVI.

DAVIDSON COLLEGE—Continued.

Wm. Lee Davidson, Esq., a son of Gen. Wm. Davidson, who fell at Cowan's Ford, was one of the most zealous and munificent friends of the College, in its early days. Besides other gifts he made a donation of a large tract of land, sufficient for a site for the buildings, and for the college farm, and no doubt the name was complimentary to him, as well as to his patriotic father.

With the view of raising funds for the erection of the buildings the Trustees or the Presbytery appointed the Rev. R. H. Morrison of Sugar Creek and the Rev. P. J. Sparrow, of Salisbury, as their agents. No better selections could possibly have been made and their efforts were rewarded with encouraging success. About $30,000 were obtained, partially in donations, and partly for scholarships. The subscriptions were made payable in five annual installments, and by this method, men of limited means were able to make liberal contributions; and this they did all the more cheerfully and promptly as they contemplated the speedy realization of their hopes in a good home college for the education of their sons. Work was commenced in 1836. Some of the people contributed labor, instead of money, and taking their teams and servants spent weeks in helping to clear off the grounds, in making and hauling brick etc. This was especially the case with some of the members of Third Creek church. The Rev. John Williamson pastor of Hopewell, was chairman of the building committee, for which he was eminently fitted by his prudence and practical wisdom. It was he who principally drew the plans for the buildings, and arranged for their relative position. For the end designed, and in the day of small things, his plans were peculiarly appropriate.

He was aided by such men, as Rev. Messrs. H. N. Pharr, Cyrus Johnston, A. L. Watts, D. A. Penick, Walter S. Pharr, Jas. D. Hall, J. M. H. Adams, A. Y. Lockridge, and others, nearly all "native here, and to the manner born," men who understood the genius and wants of our people. Most of the managers were preachers of the Gospel, whose precious memory still lingers in the hearts of the old, and middle aged, in our churches. Conceived, originated, endowed, and controlled by ministers of the Gospel, and by earnest and pious office bearers in our Church, its foundations were laid in faith and prayer, and the blessing of God has rested upon it and and [sic] upheld it when other institutions around it tottered and fell. Under their direction the President's house, (the one now occupied by Prof. Martin) one Professor's house, (the one now standing near the Philanthropic Hall) the Steward's Hall, and sixteen dormitories (now all removed except for the four situated near the Eumenean Hall), were erected and ready for occupation. Two small wooden rooms were erected in the north part of the campus, nearly in front of Prof. Martin's residence. About the same time or not long after, the Rev. Walter S. Pharr erected the large wooden building now known as "Danville," from the fact that it was long occupied by Mr. "Dan" Alexander, familiarly known in the student's irreverential parlance as "Old Dan." After Mr. Alexander's departure, it stood vacant awhile, and was used by the students for their mock courts, hence known as the "Danville court." The steward's Hall was also used, before the erection of the chapel, as a place for preaching on the the [sic] Sabbath. From four to six students were crowded into one of these small rooms. With these building [sic] exercises were commenced in March, 1837, with three instructors, Rev. R.H.Morrison, President, Rev. P.J.Sparrow, Prof. of Languages, and Mortimer D. Johnston, Tutor in Mathematics. Dr. Morrison moved to the College from Sugar Creek, in Feb., 1837, and served the College, with great acceptance both to the public and the students, until his resignation, in 1842, I think. The Trustees were loth to lose his services, but feeble health forbade his remaining longer in the discharge of such onerous duties. He still survives to aid with his prayers the work he began more than forty years ago, and a grateful people will not soon forget his eminent services. More than this, delicacy forbids us to write concerning the chief agent in founding our beloved College.

The Rev. Patrick J. Sparrow, Professor of Languages, was regarded as one of the best linguists in the State. He was a native of Lincolnton, N. C. When quite a lad, the late John D. Graham, of Lincolnton, noticed his extraordinary aptness to learn, and took some interest in having him sent to school. His academic education was received, in part at least in the Providence Academy, under the Rev. Samuel Williamson, afterwards President of Davidson College. Mr. Sparrow never enjoyed the advantages of a collegiate education, but his wonderful talents, and devotion to study, more than compensated for early deficiencies of training. His pulpit performances were of a high order, and on a wider plane would have given him a national reputation as a theologian and sacred orator. In 1841 or 1842, he resigned his position in Davidson College, and shortly after was elected President of Hampden Sidney College in Virginia. Had his administrative abilities equalled his literary qualifications, a long career as a College President would have been before him. As it was he resigned after a few years, and took charge of the Presbyterian church in Marion, Ala.,

as the successor of the Rev. R. H. Nall, D. D. After remaining here a number of years, he removed to Pensacola, Fla., near which place he died in 1862 or 1863.

Mortimer D. Johnston, first tutor, and then Professor of Mathematics, was brought up in Bethany church, Iredell county, N. C. His mother was a niece of that Christian patriot and divine of the west, Rev. Jas. Hall, D. D. He labored on his father's farm until he was twenty-five years of age, helping to earn the means of supporting his brothers in College. At that age, the same as that of Dr. Caldwell, of Guilford, he began the study of the classic languages, under the late Hugh R. Hall, in the "Ebenezer Academy" at Bethany church. After preparation he entered the Freshman Class at Jefferson College, Pennsylvania, when in due time he graduated. Returning to North Carolina, he engaged in teaching near Third Creek church, in Rowan. From this work he was removed to Davidson College in 1837. Prof. Johnston was a remarkably humble unobtrusive and diffident man. His pupils will remember how easily he could be confused, on a problem which he throughly understood when not flustered by questions, and how his right fore-finger would spontaneously rise and rub his head just above and behind his right ear. Indeed some of the more careless students, conscious of lack of preparation on the lesson would often, with malice prepense and against the peace and dignity of the class, so ply him with questions, relevant and irrelevant, that the good-natured Professor in despair would go to the blackboard and "do" the problem himself, in a manner "most child-like and bland." Whether he marked those recitations according to the student's work or according to his own, was never known. When one of the students once described an ellipse as "sort of a round figure, like that," (trying to make one on the blackboard,) the Professor meekly said "yes," and commenced asking him about 'cones' and 'planes' and their intersections, to see whether the proper answer could not be extracted from his idle brain. The effort was vain. Prof. Johnston was a just man, and no student ever suspected him of conscious partiality. But his worth was never appreciated except by his most intimate friends, in consequence of his modesty and lack of self-assertion. He was ill-fitted to battle successfully with a crowd of wide-awake, and fun-loving boys who calculated in advance upon the Professor's amiability. An intimate friend of his justly says "I regard him as one of the purest men I ever knew." Resigning his position in 1853 or 1854, he removed to Charlotte, and was engaged in teaching and other employments until his death, a few years ago. He was everywhere esteemed and loved by all who were capable of appreciating true worth and sterling integrity. These three were the first corps of Professors. In the first years of the College the steward was an important personage, inasmuch as he was superintendent of the college farm and garden, and had each one of the students under his control as a laborer for three hours each working day. The first steward was Mr. Abel Graham of Rowan, and after the first year, Mr. Thomas H. Robinson, of Cabarrus. Perhaps this paper may conclude with a brief account of the workings of the

"Manual Labor System."

Setting aside those who worked at trades such as cabinet-making, etc., the

whole number of students was divided into two great detachments, or classes for work. At 9 A. M., the Steward would give a blast of his trumpet, that echoed through the leafy aisles of the grand old oaks, and penetrated to the inmost recesses of each domitory [sic]. Class No. 1, would assemble tumultuously on the Campus, to be led or sent to the field, and assigned to the desired labor to continue then till 12 M. At one o'clock another ringing blast would waken the sleepy echoes, and forth into the bright sunlight and quivering heat class No. 2 would proceed. For this work the students would be credited to the amount of ten or fifteen dollars per session according to age and working capacity on their board-bill. As board was worth about six dollars per month a first class worker would earn about one-half of his board. But the system was a failure and the college farm was found to cost more than it yielded. Many causes conspired to produce this result. Semi-compulsory labor on a large scale is always unprofitable. To yield a profit labor must be either cheerfully voluntary, or fully compulsory. The steward could neither chastize nor dismiss his laborers. And it was soon discovered that the young men held strictly to the theory that labor was a curse, and that they had come there to learn how to evade the curse, as soon as possible. Experience proved that three hours of hard labor in the morning begat such fatigue and drowsiness as disqualified them for study in the afternoon. The afternoon labor would be even worse for the evening studies. Between faithful labor and hard-study life would be a burden, souring the spirit, and repressing the elasticity of youth. Nor could they help regarding themselves as under the eye of an overseer, though the office was disguised under the name of Steward. To cheat him out of their labor became almost an instinct. Besides there was "fun" in overreaching him, trying his temper and displaying their own adroitness. It was not a very difficult task, by an awkard [sic] stroke to break the handle of a hoe or mattock, or to drive an axe into a convenient stone. Selecting a good stout stump, yet green, it was comparatively easy to drive a plow full tilt against it, and then "something was sure to break." It would require an hour or two to repair these fractures, and of course the laborer must superintend the repairs. That was so much time gained to rest!! An old habitue of the hill once assured the writer, that he thought there was a bushel of clevispins, open-rings and bull-tongues under the college chapel where they had been "lost" by boys who were expected to use them next day. But the "fun" par excellence, was in hauling wood for the clearing. Four boys with four horses and a wagon would go for a load of wood. When the load was on, each boy would mount a horse, with a good switch in his hand, and then away, Gilpin-like, away went wagon, horses, boys, thundering along like a herd of buffaloes. If any chance tree or stump was in the way, so much the worse for the stump—or the wagon-wheel! When they pulled up at the college, it was a fortunate event if a dozen "sticks" were left on the wagon unspilled. Tradition says that while the trumpet called them from refreshment to labor, the college bell was used to call them from labor to refreshment. Upon a certain occasion a pig was coaxed, and inveighed by an abundant supply of corn to allow himself to be tied with one end of a rope, while the other was attached to the bell-clapper. While the corn lasted and the pig's appetite was unappeased, the students marched solemnly to their work, and began, like Cincinnatus to cultivate the soil. Scarcely however had they grasped the handles to the plow and hoe, before the pig's appetite was appeased, and he moved gently off. Soon he found his course arrested by some unaccustomed

obstruction, and in terror began to surge wildly hither and thither. At each surge the clapper came into furious contact with the bell. The boys all chose to consider this as the signal to "knock off," and returned in all possible haste to their rooms to "wash for dinner." But theirs was a short-lived joy. The blast of the Steward's inexorable trumpet recalled them to their deserted furrows and abandoned hoes, and all went back sadder and wiser boys.

If any one who can say "quorum pars fui" should deny the literal truth of these stories, I can only say, that they were traditions when the writer was there six years after the Manual Labor System was defunct, dim traditions, whispered under the leafy oaks of the Campus, in the cool shade of the evening, when a new generation of students rejoiced that their lots were cast in better days. Doubtless there were many exaggerations and additions needed to construct a yarn that would make admiring Freshmen open their eyes in mute amazement. Still these stories have about them a vraisemblance that almost challenges belief. They illustrate the beauties of Manual Labor Schools. The experience of four years sufficed to show that the habits and tastes of the true lover of knowledge, can no more be blended, at that period of life, with the habits and tastes of the farm-lover, than the tastes of Miss in the parlor can be made to coincide with those of the maid of all work in the kitchen. And of all persons in the world to detect the incongruity commend us to the bright, quick-witted youth of a college. He would infinitely prefer to "chop logic," than to wield a club-axe against the trees. To extract the cube root of any quantity in an infinite series, whether increasing, decreasing or converging, is stimulating to his intellect, but to extract the roots of nettles, briers, or the ever-recurring sassafras, is increasingly and infinitely detestable. To dig a Greek root from the most remote branch of a verb in mi is pleasant employment compared to the sensation experienced when a recalcitrant root of some sturdy oak or hardy dog-wod [sic] returns in full force against the tibia, after its elasticity has been tested to the utmost by the advancing plow-share.

And yet whatever may have been the practical defects of the Manual Labor System, in the Providence of God it subserved a valuable purpose. Indeed it is questionable whether the college could have been established without it. The system constituted an attraction and a watch-word, without which the first agents might have failed to engage the attention and enlist the sympathies of the people. Many would be disposed to aid in the establishment of a college where they fondly hoped their sons could "work their way through;" who would otherwise have been less willing to contribute. Nor was there any intentional deception; for its authors were bona-fide believers in its entire practicability.

In the next place the failure of the experiment practically settled the question, whether as a rule, literary study and rough farm labor could be harmoniously blended; and proved that it was poorly worthwhile to mar the progress of the zealous students for the paltry sum of $30 per annum; and that he had better earn if need be, at exclusive labor, enough to enable him to devote himself to exclusive study.

In the third place it dissipated the popular dream of a cheap and at the same time thorough course of culture. The two are incompatible. Education is a luxury and a privilege, and costs money. And the higher the degree of culture, and the greater the facilities enjoyed, the more expensive it becomes. The expenses must be met somehow. They may be met by an endowment, or by founding scholarships, or by friendly beneficiary aid. Or in the absence of these helps, the courageous youth, who has the stuff that men are made of in him, may slowly and painfully push his own way, by alternate labor, teaching and study, and be all the better for the effort. Many have already done this, and with a suitable college accessible to him, any youth who deserves an education can win it for himself, unless he is encumbered by burdens greater than the care of himself.

Authorities: Article of Rev. H. H. Banks, in South-Atlantic, Traditions and Personal Recollections of Dr. J. R. B. Adams.

[October 2, 1878]

No. XXVII.

[DAVIDSON COLLEGE—Continued.]

Though exercises commenced in Davidson College in March, 1837, it was not until December 28, 1838, that the charter was ratified by the Legislature of North Carolina. Since in the case of "Western College," they procured a charter, and never estalished [sic] the College; these men determined to found the College first and get the charter afterwards. And so they waited not for the slow-moving wheels of State machinery, but at once began the work of building and educating almost simultaneously. The Presbyteries of Concord and Morganton, in North Carolina, and Bethel, in South Carolina, were associated in "patronizing" the College. Perhaps some will desire to read over the names of the original Trustees, and ascertain how many of them survive after the lapse of forty years. They were: John Robinson, Ephriam [sic] Davidson, Thomas L. Cowan, Robert H. Burton, Robert H. Morrison, John Williamson, Jos. W. Ross, William L. Davidson, Charles W. Harris, Walter S. Pharr, Cyrus L. Hunter, John D. Graham, Robert Potts, James M. H. Adams, David A. Caldwell, William B. Wood, Moses W. Alexander, Sr., D. C. Mebane, Jas. W. Osborne, Henry N. Pharr, John M. Wilson, P. J. Sparrow, Jas. G. Torrence, Charles L. Torrence, John L. Daniel, Pierpont E. Bishop, George W. Dunlap, and John Springs—twenty-eight in all, with the privilege of electing twenty more by the three Presbyteries named, and such others as might be associated with them. These Trustees were mainly for the purpose of holding the property and for the minor details of College management. As for the election of Presidents and Professors, the Presbyteries, met in convention, performed that work. In this way Dr. Morrison and Dr. Sparrow and Dr. Williamson and Prof. Johnston and Rev. S. B. O. Wilson were elected. It was not until 1852 that the charter allowed the Trustees to elect teachers, except

upon failure of Presbyteries to do so. It may be further observed that the charter enacted "that the whole amount of real and personal property belonging to the College should not exceed $200,000." It was not until December, 1856, that the Legislature granted the privilege of holding $500,000 worth of property. It may further interest the friends of the College to know that its corporation is to run and have continuance for fifty years from 1838, and that consequently its charter will expire ten years hence.

The Rev. Samuel Williamson, the pastor of Providence church, was elected Professor of Mathematics in 1840, and after Dr. Morrison's resignation he became President, and Professor of Rhetoric, Mental and Moral Science, and indeed of almost everything, except the Languages and Mathematics. Rev. S. B. O. Wilson, now of Tipton county, Tenn., succeeded Dr. Sparrow as Professor of Languages about the same time. And for ten years, from 1842 to 1852, these three, Williamson, Wilson, and Johnston, were almost alone as teachers in the College. A tutor now and then, as Mr. Thomas M. Kirkpatrick, and finally a Professor of Philosophy, Rev. E. F. Rockwell, aided them. But for most of these years they were alone, with the whole circle of liberal knowledge to teach. And justice to their memory demands the acknowledgement that they were faithful and zealous, and as competent as men are who try to teach everything and work all the time. They had too much work to allow any but the most necessary study. There was little time for fooling with Greek particles, accents or roots, or for trying to solve a problem more than one way. If a student knew what was in his book and lesson, he passed as A 1, even if he did not understand things that were similar or involved in the thing at hand. And as for experiments with salts and acids, and detonating things, we indulged but sparingly in them. We distinctly remember that the trough of the Galvanic Battery never could be put in order by "Esom," and that the same "Esom" did strike with a hammer a compound of Chlorate of Potash and "something," and made an explosion that filled the room with smoke. We also remember that the Plate Electric Machine was in order, and one day gave us all a jerk of the wrists and elbows. Besides this we saw that Potassium would ignite under water, and that Phosphorus was self-inflammatory when exposed to the air. But the retorts were nearly all broken, and the other machinery out of repair. Nor was there time for one man to teach and experiment through the whole of Natural Sciences.

I have no doubt that Dr. Williamson was the man for the times and the work. A practical man, courteous, self-possessed, capable of using his intellectual stores to the utmost, of managing men and boys, and of presiding in a body with the utmost dignity; he suited his work, and he did his work well. Few men could have held up against the discouragements of the times as he did, or engineered a weak, aspiring, ill-endowed and obscure institution, as well as Dr, Samuel Williamson. Nor will those classes that he led through their course ever forget the venerable head of gray, the sparkling eye, or the animated face that beamed upon them approval when they did well, or that scowled disapproval, with flashing, glittering eye, when he detected what he regarded as unworthy of a young gentleman. But he was an overworked man, or rather having imposed upon him a full course of work, and at the same time a wide circle of sciences

to master in the beginning of old age, he was compelled to content himself with a more cursory knowledge than a properly tasked Professor would desire to possess. His studies were Rhetoric, Logic, Evidences of Christianity, Mineralogy, Geology, Chemistry, Moral Philosophy, Mental Science, (Locke's Essay) Political Economy and Law of Nations, (Vallet) with all the responsibilities of governing the Institution and conducting its correspondence, and the further duty of Pastor of the College Church, and Chaplain of College in his turn. This is simply an appalling array of labors for a man to take up at fifty years of age, a burden too great for a young man, especially when coupled, as in his case, with the lack of the simpathy [sic], if not the active opposition, of a number of his co-presbyters and co-Trustees.

It was during the latter period of Dr. Williamson's administration, that the device of selling scholarships to raise an endowment fund, was conceived and put into execution. The proposition was to sell 400 scholarships, entitling the holders to 20 years tuition on each scholarship, $100 each; that is 8,000 years of tuition for $40,000, or at $5 00 a year tuition. These scholarships were to continue in force till all the time was exhausted; they could be sold, inherited, transferred like other pieces of property. The $40,000 was to endow two professorships, at a salary of $12,000 each. Perhaps not half of the number was actually sold, and for some of these notes were given. It is held by surviving friends of the measure, that it was a happy device for the emergency, and the only thing that saved the College in a day of trial. Allowing this to be the truth, it is further true that it has saved the College at the expense of a world of subsequent trouble and perplexity. For during the war that occurred a few years afterwards, all the invested funds arising from the sale of scholarships, as well as those from other sources, were lost. Nothing scarcely was left, except an interest in the Wilmington & Manchester Railrord [sic] Company, secured by a lien on the Wilmington & Weldon Railroad. The income from this source added to the income from College dues is barely enough to carry on the College. Upon this basis, the only practicable one, the Trustees proposed to run the Institution, charitably and reasonably hoping that the holders of scholarships, the proceeds of which had been hopelessly lost, would not insist upon having them recognized and liquidated, at the imminent risk, nay certainty of stopping the College. For the inevitable consequence of recognizing these old scholarships would have been the suspension of the College as a first-class institution, its reduction to the grade of a high school. In accordance with this principle, many of the holders of scholarships nobly and generously waived their old claims, and surrendered their scholarships. A few others have compromised, and some have refused. Only one has persevered in following the College with legal proceedings. The course of the Trustees has given rise to some puzzling questions in casuistry. All will agree that it would be manly, generous and christian [sic], not to press an old claim, created nearly thirty years ago, since the consideration upon which that claim is based is lost by the act of God, and without blame to the Trustees. It is further notorious that the tuition that was promised was in a three-professor College, with small accommodations, and next to no apparatus, while the tuition now offered is in a six-professor College, with ample accommodations and excellent apparatus. It is further evident that if all holders of scholarships should

insist on their claims, they would at once render the Trustees unable to maintain such a College as the requirements of the age demands [sic]. The only alternatives left open then are, no college at all, and therefore the uselessness of the scholarship, or secondly a college equal to a good high school, such as nobody would care to send 40 miles to patronize in these days, and which the scholarship holders do not want. Or thirdly the suspension of the scholarships and the running [of] the Institution as a high grade college, such as the demands of the age require, such as will prepare young men for the seminary or any liberal study, such a college as will be a blessing to the world. As scholarship holders would receive no benefit at all upon the first and second theory, and might compromise for a few years, or at least have a good college near them, the Trustees were constrained to feel that they were wronging nobody when they offered to give principal and interest in tuition for the old scholarships that had survived the war, and come down to hang like an incubus upon the body of the college. What better could have been done?

[October 9, 1878]

No. XXVIII.

DAVIDSON COLLEGE—Continued.

If it be true, as alleged, that the scholarship system of 1851 saved the College from extinction, it is further true that after a run of four or five years, the College was again on the verge of ruin. If saved by the scholarships of '51, it was about being swamped by these same scholarships. Fifty regular paying students would have brought into the Treasury only about $2,000 by College dues. And not that much more was realized from the invested fund. This income of $4,000 would allow only $1,000 apiece for four professors and nothing whatever for current expenses. Of course it could not long hold on in its way with such a financial outlook. But in these dark hours, the God of Providence, in whom its founders trusted, was raising up a friend, whose ample benefactions were sufficient to raise the College upon a higher plane, relieving its financial distresses, and enabling the Trustees to erect handsome buildings, and double the number of professors. The document that conferred this treasure was the will of

Maxwell Chambers, Esq.,

dated November, 1854, and leaving a legacy to the College of about $250,000. This is the sum that the College would have received, had it been allowed to take all Mr. Chambers intended it to have. Mr. Chambers was a native of the region of country in which Davidson was situated, and always was a friend of the Institution. He commenced his business in one of the upper districts of

South Carolina, from whence he removed to Charleston. Here, by diligence, economy and business tact, he laid the foundation of his fortune. Afterwards he removed to Salisbury, N. C., devoting himself to business in general, and the care and investment of his property. At the period of his death, February, 1855, he had accumulated a fortune of about $400,000. After directing that about thirty of his slaves should be sent to Ohio, liberated, and furnished with an outfit in life, he left numerous legacies to relatives and friends, to poor and aged persons, and to the Presbyterian Church in Salisbury. It is now twenty-three years since the grave closed over his body, but even while this article is in preparation for the press, there are persons receiving money to help them along, provided by the far-seeing bounty of this remarkable man. Those who knew him unite in saying that he was a man of wonderfully fine judgment, far-sightedness, and of the most perfect self-possession in difficult positions. He was kind to the unfortunate, hospitable, and most liberal to the church of his choice, in principle a thorough Presbyterian, and dying in the possession of a good hope of eternal life. As stated before, the residuary legacy to the College amounted to $250,000, but owing to a clause of the Charter that allowed the College, to hold at any one time only $250,000 worth of property, suit was entered by the next of kin, or rather in consequence of their claim, according to which it was decided by the Supreme Court of North Carolina that the surplus after allowing the College the charter-named property, must go to the next of kin, viz: the Hon. David F. Caldwell, of Salisbury. It is true that Chief Justice Nash dissented from the opinion of the Court, holding that inasmuch as a charter is a contract between a corporation and a sovereign, and none but the parties to the contract can legally take advantage of a breach of its conditions; that even Mr. Chambers himself, if living, could not revoke his benefaction, if he wished and neither could his heirs. The Legislature of North Carolina nobly enlarged the charter-sum to $500,000, and reinvested the College with all the claims that the State or University might be supposed to have in the legacy that appeared to be forfeited. But all in vain. Judges Pearson and Battle decided against the College, and the Trustees were compelled to compromise by allowing to Judge Caldwell about $45,000, of the legacy intended by Mr. Chambers for the use of Davidson College.

The residue, however, was a wondrous relief, and not only tided the College over the present distress, but enabled the Trustees to provide ample accommodations, valuable apparatus, cabinets and museums, and to provide for the College an ample corps of teachers. With better salaries to offer, they could go forth and bid more successfully for a high order of teaching ability.

About this time the Rev. Samuel Williamson, D. D., resigned the Presidency of the College and took charge of Hopewell church. In the winter of 1856-'57, he removed to Arkansas, and took charge of the church at Washington. At the resignation of Dr. Williamson, the Rev. Drury Lacy, D. D., pastor of the Raleigh church, was elected President. It was in his day that the number of Professors was increased. In 1858 the faculty was Rev. D. Lacy, D. D., President, and Profs. E. F. Rockwell, Major (now General) Daniel H. Hill, John A. Leland, A. M., D. Fishburn, A. M., and W. C. Kerr, A. M., now State Geologist. In

the changes succeeding, all these, one by one resigned, or ceased to act at the breaking out of the war.

Dr. Lacy resigned the Presidency in 1861, and was succeeded by Rev. J. L. Kilpatrick, D. D., pastor of Glebe Street Church, Charleston. During his time of office the exercises of the college were very much disturbed by the excitement of war. Full or ardor and enthusiasm the young men, with one of their teachers, Mr. Wm. N. Dickey, formed a company and volunteered in the service of the Confederacy. Many of these returned no more to the quiet of a literary life. They fell on the battle field, or died in hospitals; or surviving, went directly into the active business life. Only those too young for the rude trials of war remained at college, and they only for awhile. At length the halls and groves were silent and deserted, save as the stillness was broken by the quiet tread of President or lingering Professor, watching over the property, and waiting until peace should restore life and prosperity to the slumbering College. And when the end was at hand a body of Federal soldiers came and left their mark behind them. They did not burn down the buildings, nor did they occupy and deface them and scatter the libraries as they did at Chapel Hill, but contented themselves with breaking off door-knobs, unscrewing nuts on philosophical apparatus, and thus mutilating the machinery in a way that was ingenious and spiteful. In 1866 Dr. Kirkpatrick resigned his place at Davidson College, and accepted the position of Professor of Mental and Moral Philosophy in Washington College, Lexington, Va. Those were indeed dark days for the College. More than one hundred thousand dollars of its invested funds had been irretrievably lost by the fatal results of the war, The remainder of one hundred and thirty thousand was in great jeopardy. At this period some of its oldest and warmest friends advised a suspension till brighter times. Others more sanguine resolved to go on, exercising faith in God, feeling that the income from tuition and from the remnant of the endowment fund would sustain the college provided no scholarships were pressed upon them for redemption. Electing the Rev. G. Wilson McPhail, D. D.,as President, and associating with him an able corps of Professors, the college prospered beyond expectation, both in the number of its pupils and in its financial ability, as also in securing a high degree of scholarship combined with most admirable order and exemplary piety. These were times when nearly all the students then were consistent church members, and when profane students were almost as much afraid to swear in company of their fellows as they would be in the company of ladies.

The Trustees were fortunate in procuring such a scholar, and President as Dr. McPhail, who had served a long period as Professor and President of Lafayette College, Pennsylvania. He was kind, gentle and affectionate in his dealings, and yet could be stern and determined when the occasion called for nerve. He was a thorough scholar with peculiar fondness for Greek, for Metaphysics and Physiology. When he travelled he was wont to carry with him a fine copy of Thucydides, Xenophon, or Herodotus, for his amusement by the way, and it was said that he once read the Greek Testament through in a day. Naturally of a final [sic] constitution, his health gave way, and at the commencement

of 1871, when the Trustees and visitors assembled, it was to find the President sick unto death. It was a sad and silent commencement. All unnecessary exercises were omitted, the diplomas were delivered without speeches to one of the largest classes ever graduated there, and at the time when all would have been excitement and pleasure, the Trustees bore his coffin to the chapel, and thence to the college grave-yard. There he sleeps under the shade of the trees, while near by are reared the monuments of a few students who have died on the grounds. In a few years two lovely daughters, the delight of their father's heart sickened and followed their father to the grave, leaving the wife and mother, a widow and childless, to mourn her sad lot, and work out in silence and tears what the Master directed her to do.

From 1871 to 1878, Prof. John R. Blake served the college as Chairman of the Faculty while the Trustees were making the experiment of running the college without a President. During this period under the government of the faculty and their chairman, the discipline and scholarship of the college suffered nothing. But as Israel wanted a king, that they might be like other nations, so it was imagined that popular sentiment called for a President to represent the College. To this sentiment, real or supposed, the Trustees yielded in 1876, and resolved to elect a President at the next commencement. At the appointed time, viz: June 1877, the election was held, and the Rev. A. D. Hepburn, D. D. was chosen to preside over this institution.—He is too young in office, and too young in years too, to require a biographical sketch, or estimate of his skill and success. May he be spared long to see peace and prosperity prevail, the institution rise to its merited place in the estimation and patronage of the people, and when the time comes—may it be far distant—may another and abler hand sketch the history of Davidson for the last quarter of the nineteenth century.

[October 16, 1878]

No. XXIX.

FACTS AND FIGURES.

Having in previous numbers given the origin of the Presbyterian Church in North Carolina, and having sketched a few of its older churches and ministers, and having also shown the relation which Presbyterianism has sustained to education, both in schools and colleges, it remains to sum up, as briefly as I can, the leading events of the last hundred years. The history of

Orange Presbytery

in those early days was the history of the Presbyterian Church in the State. Orange was organized in 1770, and was the daughter of Hanover Presbytery,

which was the daughter of New Castle, which was one of the four Presbyteries into which the General Synod was divided in 1716. The Rev. Messrs. Hugh McAden, Henry Patillo, James Criswell, David Caldwell, Joseph Alexander, Hezekiah Balch and Hezekiah James Balch, were the seven original members, that met at Hawfields church in May, 1770. Ten years later, i.e., in 1780, they had added by ordination, John Debow, Thos. H. McCaule, Thos. Hill, Samuel E. McCorkle, Jas. Hall, Jas. Templeton, Robert Archibald, John Cosson and Jas. McRee. By this time Jas. Criswell and Hezekiah James Balch had died, the latter in 1776, the former in 1778, and the next year, 1781, Hugh McAden passed away. These twelve or thirteen ministers had probably fifty or more churches and preaching stations. The

First General Assembly

of the Presbyterian Church in the United States of America met in the Second Presbyterian church of Philadelphia, May 21st, 1789, by appointment of the Synod of New York and Philadelphia, and was opened with a sermon by the Rev. Jno. Witherspoon, D. D., from 1 Cor. iii.: 7. The Presbytery of Orange including the whole State and part of South Carolina, is reported as being composed of the following ministers, Henry Patillo, David Caldwell, Saml. E. McCorkle, James Hall, Robert Archibald, James McRee, David Barr, Jacob Lake, Daniel Thatcher, and Samuel Houston—in all ten churches supplied. Grassy Creek, Nutbush, Buffalo, Alamance, Thyatira, Third Creek, Bethany, Concord, Fourth Creek, Rocky River, Poplar Tent, Steel Creek, Sandy River, Tomahawk, Little River, E. & O. New Hope, in all 17 churches vacant. Centre, Clear Creek, Caswell, Chestnut Spring, Chegstat Spring, Deep River, Goshen in Duplin, Goshen in Lincoln, Golden Grove, Hopewell, Upper and Lower Hico, Upper and Lower Haw River, Hawfields, Hunting Creek, Hollows, Joppa, Jersey Settlement, Knob Creek, Long Creek, Little River, Little Brittain, Mountain Creek, Moore's Creek, Muddy Creek, Providence, Pleasant Gardens, Quaker Meadows, Reed Fork, Speedwell, Smyrna, Stony Creek, Sandy Creek, Sugar Creek—in all 35.

No doubt many of these were simply preaching stations, some of which were afterwards organized into churches, and some abandoned. Perhaps it would be difficult to identify some of these places, as Chegstat Spring, Hollows, Knob Creek, Golden Grove, Moore's Creek, etc., etc. At the same time it is evident that some of our churches, such as Bluff, Barbecue, Long Street, were overlooked in the list.

Five years later the minutes of the General Assembly give the names of thirty-one organized churches, and twenty ministers in the Presbytery of Orange. The new names are Rev. Wm. Moore at the Hicos, David Kerr, at Fayetteville, William Hodge at Hawfields, Samuel C. Caldwell at Sugar Creek, James Wallis at New Providence, James McGready at Haw River, Joseph Kilpatrick at Joppa, etc. Lewis F. Wilson, at Concord and Fourth Creek. Alexander Caldwell at Poplar Tent and Rocky River, Angus McDiarmid, at Bluff, Barbecue and McKay's, Samuel Stanford at Lumberton and Raft Swamp, Colin Lindsay at Black River Chapel. The names of nine licentiates are also reported, some of whom have

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become familiar and distinguished by their labors or their sufferings, such as John Robinson, John Carrigan and Jno. Makemie Wilson. There were also twenty-two vacancies reported. In 1774, therefore Orange stood with twenty ministers, nine licentiates and fifty-three churches. In regard to the number of communicants, the writer has not been able to discover any source from which any facts in relation to that matter could be gleaned. It was not until 1807, that either of our Presbyteries reported their communicants, and then not both of them. It is not until 1815 that all our Presbyteries reported at once. The figures which wil [sic] be set down to designate communicants before that date may be considered as estimates, and not absolute reports. Reminding the reader that South Carolina Presbytery was set off from Orange in 1784, Concord from Orange in 1795, and Fayetteville from Orange in 1812, his attention is called to the following table, representing the number of ministers, churches and communicants in the State of North Carolina from 1770 to 1875. [Table appears on p. 101.]

Upon the hypothesis that there were 1,000 Presbyterian Church members in the year 1800, it would require this number to have doubled four times to produce 16,000 in 1875—that is, four times in 75 years or once in every 19 years, nearly. Or, taking the more definite report of 1812, it will require 2,216 to be doubled nearly three times in 63 years to produce 16,080, or once in every 21 years. Or, if you take the accurate report of 1815, it will require the 3,859 members of that year to be doubled more than twice to produce the results of 1875, or a doubling once every thirty years. Or, if you add the 4,000 colored communicants that always entered into the first estimates, it will require the number to be doubled about three times in 60 years to produce the 20,000 communicants of 1875, or a doubling once in every 20 years. From these calculations we learn with accuracy, that our beloved Church has been regularly and systematically growing, doubling itself every 20 years, carrying along with itself a noble civilization to be shared with its neighbors, and at the same time fostering education among the masses, and in high schools and colleges.

It has been alleged that the Presbyterian Church has not extended itself fifty miles in one hundred years. Two considerations will show that this is a serious mistake. First of all, in many directions it was less than fifty miles from the old churches to the borders of our State, or to the ocean. In the next place, Concord and Mecklenburg Presbyteries have pushed westward across the Catawba, into the mountains, across the Blue Ridge, and westward almost to Tennessee. Their churches and preaching places are along the New River, the Watauga, the Toe, the Swannanoa, the French Broad, Pigeon River, Tuckasege, Tennessee and Nantahala, even until they have met the brethren from Tennessee and Georgia. Orange, Fayetteville and Wilmington pushing on within the parallel lines of the South Carolina and Virginia border, have gone on until their churches at Topsail, Newbern, Washington, etc., are on the tidewater, or further still, where the waves of the Atlantic mingle their mighty monotone with the solemn songs of their sanctuaries.

Progress and Population.

While the above facts and figures show the absolute numerical progress of the Presbyterian Church, there are other lines of thought that lead also to en-

[MINISTERS, CHURCHES AND COMMUNICANTS IN THE STATE OF NORTH CAROLINA FROM 1770 TO 1875]

	Ministers.	Churches.	Communicants.	Remarks.
1770	7	Unknown	Unknown	
1780	13	50	"	Churches estimated.
1789	10	52	"	" reported
1794	20	53	"	" "
1801	20	65	1,000	Communicants estimat'd
1807	28	60	1,500	" partial report
1812	34	89	2,126	" "
1815	33	92	3,859	Full report.
1820	38	112	5,840	" "
1825	44	110	6,695	" "
1830	57	126	5,912	" "
1836	59	103	9,211	" "
1840	78	136	8,481	" "
1845	76	149	10,117	" "
1850	88	146	10,910	" "
1856	84	166	11,514	" "
1860	97	180	13,590	" "
1866	113	191	13,974	" "
1870	95	194	14,085	" "
1875	94	211	16,081	" "

couraging conclusions. The people called Presbyterians have increased in a ratio greater than the whole population. Let us compare the poll of our communicants with the census:

1790, pop. 393,751; Presbyterian com's unknown.

1800, pop. 478,103; com's est. 1,000, or 1 in every 478

1810, pop. 555,500; com's est. 1,500, or 1 in every 370

1820, pop. 638,829; com's rep. 5,840, or 1 in every 109

1830, pop. 737,987; com's rep. 5,912, or 1 in every 124

1840, pop. 753,419; com's rep. 8,481, or 1 in every 88

1850, pop. 869,039; com's rep. 10,910, or 1 in every 78

1860, pop. 992,622; com's rep. 13,590, or 1 in every 76

1870, pop. 1,071,361; com's rep. 16,081, or 1 in every 66

Or, adding 4,160 colored communicants not now in our church, but the offshoot of it, we have, in 1870, 1,071,361 population and 20,241 reported communicants, or 1 in every 50 1/4. And if it be true, as estimates will show, that each church member represents four others, who are more or less in ecclesiastical sympathy with him, then our Presbyterian population is about one-tenth of the whole population of the State, or about 100,000.

But there are other Presbyterians in the State, besides those connected with the North Carolina Synod and the colored members in connection with the Northern Assembly. These are genuine Presbyterians, descendants of the old Scotch-Irish stock that settled between the Yadkin and Catawba, and who have a dozen or more churches and between one and two thousand communicants in Iredell, Cabarrus, Mecklenburg, Lincoln and Gaston counties. These are the Associate Reformed Presbyterians, who are separated from us by a line that seems to us small enough to justify their stepping over to us—brethren beloved in the Lord.

Besides these we have a dozen or more churches of the German Reformed—Presbyterians of the Continental type—holding the Heidelberg Catechism and the Canons of the Synod of Dort, whose Presbyterianism and Calvinism ought to be beyond question.

Gathering up our figures from all sides, taking the computations which each denomination makes for itself, and having reference to numbers merely, we have:

Baptists—all kinds, white and col'd.....116,528

Methodists—Episcopal, Protestant, white and colored...120,000

Presbyterians—white, colored, Assoc. Ref. and Ger. Ref.....23,000

Lutherans—Evan. and Tenn. (Dr, Bernheim's estimate)....8,000

Episcopalians.....4,400

Friends.....4,000

Moravians (estimated).....1,000

Unknown—Catholics, Jews, 2nd Adventists.....5,000

Total church members in 1876..... 281,928

The population of the State being at that date about 1,100,000, or more, there are about four non-church members to every member. Allowing half of these to be children, there still remains the astounding fact that to every church member in any church in North Carolina, there are two adults who profess no religion in any form—Jewism [sic], Catholic or Protestant. Among these there is a boundless field for work for the Presbyterians of North Carolina.

[October 23, 1878]

SUPPLEMENT TO NO. XXIII, ON PRESBYTERIANISM IN NORTH CAROLINA.

Since writing No. xxiii. on Presbyterianism, the writer has obtained access to more extended sources of information, concerning the second President of the University of North Carolina enabling him to correct, and enlarge his notice of that distinguished divine.

Rev. Robert Hett Chapman, D. D.

In the year 1811 Dr. Caldwell resigned the Presidency of the University and confining his labors to the mathematical chair, aided the trustees in securing the services of Dr. Chapman, who served the University from 1812 to 1817. His influence upon the welfare of the college was such as to entitle him to a prominent place in the respect of all lovers of our State Institution.

Robert Hett Chapman was the son of the Rev. Jedidiah Chapman, a pioneer minister in New York, a patriot of the Revolution so prominent and so hated by the loyalists as to endanger his life, and require him to flee for safety. The subject of this notice was born at Orange, N. J. March 2, 1771, and after a full course, and with high standing in his class for scholarship, he graduated at Princeton in 1789, during the Presidency of Dr. Witherspoon. In view of the trials which a minister is called to undergo, as presented by his father to test his sincerity, the young candidate replied, "none of these things move me," "wo [sic] is unto me if I preach not the Gospel." He was licensed by the Presbytery of New York, Oct. 2, 1793. Coming South he labored for awhile without compensation, and a blessing attended his preaching. Returning North he preached in Rahway, New Jersey, and afterwards at Cambridge, New York. His charges were blessed with repeated revivals of religion during his labors among them. After eighteen years of pastoral work, and with his heart warm with love for the souls of men, more than for their bodies, or even their intellects, Dr. Chapman came to the University of North Carolina, to do his work. In this regard we admire the wisdom of Providence, in calling a practical experienced and successful pastor to take the oversight of the training of young men. With his fixed habits and trained instincts and developed energies, he is not in so much danger as others would be, of subordinating everything to intellectual progress. Dr. Sprague in his Annals, says of him and his work, that "the college was in all respects at a low ebb; and he labored with great dilligence [sic] and zeal for its improvement. In consequence mainly of his exertions the tone of morals and religion was elevated, the Bible became a text-book in the institution, and several young men were brought under the power of religion, who subsequently became ministers of the Gospel. He was also a principal instrument in the establishing of a Presbyterian Church at the seat of the college—none having existed there previous to his accession to the Presidency. *** In 1815 he was honored with the degree of Doctor of Divinity from Williams College." (Annals vol. 4, p. 96). The Hon. Frederick Nash, Chief Justice of the Supreme Court of North Carolina, writes of him as follows, "I knew Dr. Chapman well and loved him much. Plain and unpretending in his appearance and manner, his heart was warm and sincere. Not specially calculated to shine as a Professor, the pulpit was his appropriate place. More highly gifted with power on his knees than any man I ever knew, his public prayers warmed the hearts of all who heard him. I have met no man, unless perhaps the late Dr. Nettleton was an exception, who seemed to excel Dr. Chapman in a deep and spiritual acquaintance with the word of God." (Sprague's Annals, vol. 4, p. 97) The Rev. James Morrison, who graduated under him in 1814, writes as follows of Dr. Chapman: "As a teacher he was faithful and diligent. He was deeply interested in the progress and welfare of his pupils, and especially that they might all be taught of God, and made wise unto eternal life. During his connection with the University, he was the instrument of a most salutary moral change there. *** As a preacher he was highly evangelical. His manner in the pulpit was tender and earnest. It was evident that he deeply felt the importance of the truths which he preached; and I have often seen him affected to tears." (Sprague's Annals, p. 98, vol. 4). During his administration the college not only improved in morals and religion, but also in the number of its students. The annual aver-

age of graduates for the five years previous to his administration was only six. During the five years of his connection the average annual list of graduates was fourteen, and for the five succeeding years eighteen. Under his care a number of prominent and distinguished men received their education, such as Rev. James Morrison, Rev. Francis L. Hawks, D. D., Hon. Willie P. Mangum, Hon. John Y. Mason, Gov. Jno. M. Morehead, Rev. Wm. M. Green, Bishop of Mississippi, Rev. R. H. Morrison, D. D., and James K. Polk, late President of the United States.

Feeling that the preaching of the Gospel was his appropriate work, Dr. Chapman tendered his resignation in 1817, and went to the Valley of Virginia, preaching at Bethel and Winchester. For awhile he labored in the "hill Country of North Carolina," and then removed to Covington, Tenn., in 1830. Three years later while returning from the General Assembly, he died at Winchester, Va., where his remains now rest in peace. He breathed his last in perfect serenity and hope. He was married to Miss Hannah Arnette of Elizabethtown, N. J. Twelve children blessed their union and seven survived their father. One of these bearing the full name and title of his honored father, has been a laborer for about twenty-five years in the Synod of North Carolina.

Authorities: Sprague's Annals, vol. iv., Gillet's History and Catalogue of the University of North Carolina.

[October 30, 1878]

No. XXX.

AGGRESSIVENESS.

It is manifest to the careful student of the history of North Carolina, that Presbyterians have exerted a great influence in moulding the civilization, and shaping the destiny of our State. Our Presbyterian ministers, Patillo, Caldwell, Hall, McCorkle, McCaule, Wilson, Wallis, Robinson, and many others, were the pioneers in promoting education among our people. Queen's Museum, Liberty Hall, Crowfield, Clio's Nursery, Caldwell Institute, Donaldson Academy, the Grove School, Wilmington School, Bingham's, Wilson's, Faucette's, scattered along through the century, testify to their zeal for education. Presbyterians exerted a conspicuous influence in originating and controlling the University, and gave their best men, Caldwell, Chapman, Mitchell, the Phillipses, Hepburn, Martin, to this College. Presbyterians founded, endowed and for more than forty years have successfully conducted Davidson College, and through her classes have sent forth about five hundred educated men, into the liberal professions, and into public life.

It may be further noted that the early advocates of independence in North

Carolina, the members of the famous Mecklenburg convention were Presbyterians, who loved liberty, knew their rights, and dared to pledge their lives and their most sacred honor in the maintenance of those rights.

It may further be mentioned that the Presbyterian church has probably sent the largest number of emigrants to the west of any denomination in the State. Forty and fifty years ago, some of our congregations were sadly weakened, almost broken up, by the removal of many of their best families. Notable among these was the Bethany church, in Iredell county. If I mistake not, about 30 families, and about one hundred members removed at one time. They gathered at the church on the last sabbath of their stay, and received the parting counsels and prayers of their pastor and their brethren, amid tears and silent farewells. And thus the church so long nurtured by Dr. Hall, and where his remains slumber, for a long time was in a decline. Other churches, Third Creek, Thyatira, Centre, Providence, have also sent forth their families in great numbers. And many of the young Scotch ministers, as well as members, emigrated from the Cape Fear country, no doubt to the general advantage of the Church, but certainly to the disadvantage of the home field.

In estimating the work of the Presbyterian church, allusion might also be made to the fact that our members are a more permanent body than those of some other Churches. Our methods of training, and the deliberation with which most of our members connect themselves with the Church, give reasonable assurance that they will live and die in communion with the Church of Christ. It is with no vain-glorious purpose that it is stated, that Presbyterians exceed in the average amount of their contributions, those denominations that excel them in number. One of these churches gave in 1875, $160,000 or an average of $3.20 per member while the Presbyterians gave $93,000 or an average of $5.85 per member. Of the other more numerous body no accurate estimates can be formed, but their benevolent contributions are evidently far less than those of the one already mentioned.

But in these matters it is impossible, and perhaps undesirable, that accurate estimates should be made of influence and power. For we would not "dare to make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves with themselves, are not wise." ii. Cor. x.:13.

At the same time it is well for Presbyterians to remember, that so far as numbers are concerned, they have outgrown all religious denominations in the State except the Methodists and Baptists, and that these in their turn have outgrown the Presbyterians. These two great denominations fellow-laborers in the vineyard of the Lord, have succeeded in extending their church into the remotest corners of the State. But admitting this, we do not feel that the rays of a setting sun are falling upon our Presbyterian Zion, nor do we acknowledge that our Church has been unusually remiss in doing the Master's work.

Nevertheless our past history and our present position are well calculated

to call up the question whether we have been doing and are now doing our whole duty in the field. And if the investigation should reveal the fact that we have not advanced as we should, then it becomes important to know what the obstacles are that have impeded our progress, what have been the causes of past and present failure, and what are the Scriptural remedies. To discover the obstacles that have impeded Presbyterian progress, and to designate the remedy will certainly be one of the most difficult tasks a writer can impose upon himself, but at the same time a task that may lead to good results. It is not inconsistent with our great love for the Presbyterian Church, with our admiration for her noble Scriptural standards and her divinely appointed government, nor with our reverence for the fathers who planted and watered the Church in this State, to admit that more might have been done. The Presbyterian Church in North Carolina, with her educated and devout ministry, her pious and intelligent ruling elders, her influential and wealthy membership might have pressed her outposts on all sides, and in all points to the State lines, and might have largely increased her numbers, without lowering her standard of piety, or weakening her power in her favored fields of operation. If more might have been done, more ought to have been done. And though it be delicate ground, it may be affirmed that if there has been a failure to do all that could be expected of the Presbyterian Church, the causes must be sought for either in our system of doctrine and polity, or in the administration of our system. To affirm that our doctrine and polity are defective, erroneous or ineffective, would be to cast reproach upon those venerable standards which all our ministers and Ruling Elders and Deacons have solemnly adopted at their ordination, and vowed to defend.

And yet it is evident that our written constitution has respect, principally, to training, and management of churches already established. With the exception of chap. xv. sec. sv. on the ordination of Evangelists, and chap. xviii, on missions, there is little in our "Book" touching the means of extending our church into destitute regions, or heathen lands. It is true indeed, that the chapters and sections referred to, contain the principles that underlie all missionary and aggressive work, if they are properly developed and applied by church courts. But they are so brief, so general in their nature, when compared with the numerous rules for licensing, ordaining, calling, settling and translating ministers, and other matters of that kind, that they are in danger of being overlooked. And it would not be strange if our people, not to say our ministers and Presbyteries, should be tempted to regard the preaching of the Gospel to established churches as the great, all-absorbing design of our church organization. And there can be no little reason to doubt that a more full and distinct enunciation of our Evangelistic or Aggressive principles, in our Book of Church Government, would be an advantage. While we are revising our constitution we might have incorporated more fully than we have done, that commonly accepted principle that aggressiveness is a distinctive feature of the Presbyterian Church.

[November 6, 1878]

No. XXXI.

OBSTACLES IN THE WAY OF PROGRESS.

The churches that are making the most rapid progress in gathering members into their fold, not only distinctly recognize the evangelistic feature, as the paramount characteristic of their church organization, but they actually put it into practical and successful operation. This is manifestly the case with the Methodist Church. Bishop McTyiere [sic], in his letter on the North Carolina Centennial of Methodism, lays down as the causes of Methodist progress, her Arminian doctrine, her itineracy, her lay or local-preachers, and her habit of using her best available material, educated, or uneducated, for spreading the Gospel.

While from our view-point, her Arminian doctrine appears unscriptural and therefore unauthorized, we must admit that there is an element of popularity in it, that commends it to the human heart in preference to the stern old Calvinism of our Confession. We are not prepared to regard Arminianism as an element of strength, however popular it may be. But with regard to her itineracy, the Methodist churches possesses in it, the very machinery of progress. It was, and is, and doubtless will continue to be a powerful means of growth, until the whole land is covered, and every community has had the advantages of the Methodist system of doctrine and polity. The great difficulty is that it may not prove itself the best means of holding the ground that has been gained. We would rather risk the slower, and perhaps more cumbrous, system of permanent pastorates, for holding territory already occupied. The cavalry and flying artillery may sweep like a hurricane over the land, and hold temporary possession, but for a permanent occupation we must have the strong entrenchment, the well-manned fortress, the colonist with his family, to fill the land with a congenial population, and confer upon it all the attractions of a home.

And while we are giving due honor to the Methodist church, we may as well admit further, that she has succeeded, perhaps beyond all others, in employing the talents of her members in the work of progress. Her converts are early taught that they must pray in public, and it may be, give a word of exhortation. And when special talent is developed, this talent, by local license, and ordination, is employed, without remuneration, for the edification of the church. Thus the number of laborers is often more than doubled, since the local preachers sometimes outnumber the regular itinerants.

Now if it is right to receive instruction from an enemy, it is surely much more allowed to learn wisdom from the experience of our brethren of other religious denominations. While we would not abandon our habit of entrenching, and fortifying the ground already occupied, for any system of advancement however plausible, or successful, we could and should superadd to the pastoral system a more faithful and diligent developement [sic] of the Evangelistic arm of our

church. Assemblies, Synods, Presbyteries, and our most earnest laborers have urged and commended the Evangelistic work in terms so clear and unmistakable, that it might almost seem that we are a church of evangelists, or missionaries. But our five Presbyteries have scarcely five evangelists, all told. Not one-twentieth part of our ministers are evangelists. That is we expend twenty times as much money and labor in building up and strengthening churches already established, as we do in efforts to plant the church in destitute fields. Our people do not seem to understand the importance of this work, and will neither give voluntarily to its support, nor consent to be assessed, in any such proportion as the importance of the work demands. The popular idea of our ecclesiastical machinery seems to be that its object is pastoral work, not missions; or if missions at all, then only in an incidental and subordinate manner. We urgently need a reformation in popular sentiment upon this matter. And church courts and ministers could not better employ a good portion of their time, than in bringing this department of church work prominently before the minds of the people, and placing it in its proper relative position in their affections.

Besides this, it is probable that our ministers themselves are too prone to shrink from the laborious duties of an evangelist, or missionary, into the shelter of a more pleasant, peaceful, paying permanent pastorate. The most difficult task, after providing the salary, is the selection of a suitable evangelist. The men best qualified for the work are generally tied to churches that are unwilling to give them up, and the ministers themselves are not anxious to be given up. In consequence of this, there is danger that men will be selected who have not been successful as pastors, and who have not therefore the full confidence and affection of the churches. And so it becomes difficult to raise the salary, and the evangelist unsupported, resigns his position and retires to some other field.

It has been suggested further, that there is sometimes a manifest reluctance on the part of ministers to going into fields of labor without a special call, and that we have no men like Bishops and Presiding Elders, to bring ministers and churches together. This difficulty is perhaps more theoretical than practical. There is an elective affinity, which by the blessing of God causes the right men and the right churches to gravitate together, and in our system no man can complain that his rights have been arbitrarily invaded by elder or Bishop. And if our system of conducting the Sustentation work under the direction of a judicious committee and an experienced and wise chairman, were faithfully carried out, then this committee and its chairman would be the proper agency for the settling of ministers in feeble charges, and of designating missionaries or evangelists for vacant territories. And no doubt they would push on this work with zeal, if the funds could be raised to support the laborers when chosen. Nothing but an increased liberality to this cause will avail. No amount of machinery, no daring changes will ever accomplish the task. Nothing but increased liberality, or the return of men of apostolic spirit who will go forth and labor for the cause of Christ, while they at the same time support themselves. Indeed the question sometimes arises, whether we ought to pray for a peculiar set of laborers—men, who like Paul and Dr. James Hall, and others would consent to waive their right of leading about a wife, in order that they might devote themselves more fully

to evangelistic work, men who would face poverty in order to plant the Gospel in destitute regions and build up churches on no other man's foundation. It is scriptural to be willing to endure hardness as a good soldier of Jesus Christ.

It is also believed by some that the average Presbyterian sermon is lacking in the element of popularity and adaptation to the wants of the age. Trained for three or four years under the instruction of profound theologians, ministers insensible [sic] acquire a refinement and elevation of language and thought that lift them above the comprehension of the average audience. It was once said of a mathematician that he knew too much mathematics to be a good teacher of the science. He found it hard to descend to the level of the common mind. And so the educated and trained theologian needs to be reminded that his technical language is utterly unintelligible to the average hearer. Theological discussion and able defences of sound doctrine and scholarly refutation of error are needed in certain cases, but it may be questioned whether we do not need more of the earnest practical and simple presentation of the claims of the Gospel, adapted to the common understanding, and in such a way as will compel attention.

And further it may well be doubted whether the average Presbyterian preacher as a rule, preaches often enough. The demand of a country church is two sermons a week during summer and once a week in the winter. The town or city preacher is expected to preach twice a week the year round, and to lecture once a week. The rest of his time is devoted to reading, writing and pastoral work. The faithful minister of course, will not be idle. But might not more of his time be devoted to preaching; and less to study and parochial work! The same sermons used in his regular course, might do duty over and over again in destitute neighborhoods, in school houses, and in private dwellings. One or two extra sermons a week would soon lay the foundations for a church in some desolate corner. Indeed our churches would often be benefitted by colonizing, and in this work the pastor might often lead the way by extra labor. And by this extra labor he would acquire greater power and efficiency as a preacher, widen his experience, and win more souls to Christ.

Furthermore the limited success of the Presbyterian Church may arise from the fact that the ministers are not careful to utilize the immediate results of their preaching. Under their earnest Scriptural sermons men are often wakened; but from inattention, or lack of fostering care, the impressions are dissipated, or some more watchful and zealous denomination gathers the harvest. Out of abundant caution and abundant confidence the fruits of labor are left ungathered till it is too late. To labor exclusively for immediate fruits is no doubt a dangerous policy, productive of superficial views, and unscriptural experiences, and ill-formed characters. But it is not wise to neglect to watch for and gather into the church the fruits as they ripen. If we wait until men have found the Saviour, and are ready to present themselves for examination, before we discover that they are seriously inquiring, we are in danger of losing four-fold, at least

many whose attachment is not specially directed to our Church. And we have no system in our constitution, or generally approved by custom or tradition to meet this want, except the personal care and watchfulness of the church session. But the experience of ages proves that sessions cannot be induced to engage heartily and uniformly in this work. Hence various expedients are employed. In times of revival some use the anxious seat. Others invite them to meet the pastor at some time and place appointed while others gain a partial knowledge of the state of their hearers minds by diligent and laborious private visitation and inquiry. As a supplement to the careful inspection of pastors and elders, it would be advantageous for each church to provide, at a suitable place near the church door, a convenient room whither the minister and elders might assemble after each sermon, and invite all who desired to meet them for conference and prayer after every sermon or other religious service. If this course were persevered in until it became a habit, and was understood and expected by the people, many an awakened soul might be induced to remain, to receive further instruction, and thus immediate results of sermons might be readily utilized. As it now is serious impressions are often dissipated by the cheerful, not to say, frivolous conversation of thoughtless persons at the very door of the church. To sow seed, and then go and leave it uncared for, resembles the conduct of "the ostrich, which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or the wild beast may break them." Job. 39:14.

In the loose agricultural and commercial systems of other days, when railroads and telegraphs were not yet dreamed of [,] when markets were distant, competition limited, and long credits the rule on all sides, men could afford to do business in a careless way. At least such a course provoked no criticism and was not singularly injurious. But in the more rapid transactions of modern days, when small profits, cash payments, quick returns, and urgent competition are in vogue, the old course of business would be simply ruinous. And so in these modern times, when great activity and energy characterize many of the churches, when reapers and gleaners are running to and fro to gather the ripening harvest, the church that delays and hesitates must fall in the rear. The spiritual harvest will be gathered in, but gathered by the most expeditious laborers. Other garners will be filled, while ours will appear painfully empty. Other men will enter upon our labors and gather the ripened sheaves. In fact the fruits of a large part of our missionary and evangelistic work have been gathered by other denominations because we were slow in planting churches and in gathering in members. It is our duty to practice the wisdom of the serpent as well as the harmlessness of the dove.

[November 13, 1878]

No. XXXII.

OBSTACLES TO PROGRESS. INEFFICIENCY IN RULING ELDERS. [*]

The facts and suggestions embodied in the preceding articles, in regard to the obstacles to the progress of Presbyterianism in North Carolina, have especial reference to the ministry. But there are lessons in activity, efficiency and consecration to the Master's service that need to be learned by our ruling elders and deacons. We have in our church a ruling eldership composed of the best, most intelligent and influential men in the land, many of them thoroughly educated and some of them eminent in the liberal professions. There are probably one thousand of these, with half as many deacons chosen for their business capacity, their energy and their faithfulness. Here then, we have a body of fifteen hundred men, officially employed in our churches, besides the one hundred and ten ministers. Such a body of men ought to make themselves felt in the exercise of a glorious influence, both at home and in the Church courts. According to the Scriptures, (see Acts 20:28), and our Church standards, the ruling elders are chosen for the purpose of exercising government and discipline in conjunction with pastors or ministers (Gov. ch. v.). Commenting upon 1 I. [sic] Tim. v.:17, Calvin says that "there were chosen from among the people grave and approved men, who in common council and joint authority with the pastors, administered the discipline of the Church, and acted the part of censors, for the correction of morals, to unite with the Bishops in giving admonitions and exercising discipline." Now it is difficult to overestimate the importance of discipline in securing efficiency in Church extension. It is discipline that makes the difference between a confused rabble and a conquering army. Without discipline it is hard to realize such a thing as a Church. Dr. Samuel Miller "on Ruling Elders," says "there may be an assembly, but there cannot be a church without discipline." At the same time any one can see that the exercise of discipline depends largely upon the zeal and energy of the eldership. Being the voting element of the session, the whole matter of church purity is in their hands except so far as they may allow themselves to be swayed by the influence of the minister. Doubtless there are many sessions that are faithful in the exercise of discipline, but at the same time there are many who fail in this important duty. Discipline is their strange work: indulgence their darling attribute. Hence inconsistent, not to say immoral members are allowed to continue in good standing in their churches. And as the presence of one covetous and disobedient rebel, rendered the efforts of Israel ineffectual to the capture of Ai, so we have reason to believe that the presence of not one, but many unworthy members, produce languor, inefficiency and moral cowardice in our churches.

But perhaps our ruling elders are even more neglectful in respect to pastoral visitation and personal inspection of the flock, and in the matter of holding religious services among the destitute. In fact many have not yet come to believe that it is their duty to visit their church members. And it is difficult to see how they can feed, or shepherd the Church of God, over which the Holy Ghost hath

[*see Appendix A, 7]

made them overseers, or bishops without an acquaintance with their people, more than is acquired in their public official duties. How can they "feed the lambs" unless they know them," [sic] How can they help the people with their counsels and instructions, without coming into personal association with them? There is no use for elders, who merely sit and ratify the propositions of the pastor, or help to distribute the elements at the communion. Nor is the whole duty of an elder performed, when he watches his minister, and tries to get him to do his duty in visiting or otherwise. The elders are overseers of the flock, and not overseers of the ministry. They are helps to the ministry, and blessed are those churches, where faithful elders, by their kind and affectionate conduct cheer and comfort the people, and at the same time hold up the hands of the pastor.

There is one peculiarity in our ruling eldership, that is according to circumstances, either a great blessing or a great evil; and that is the permanency of their tenure of office. The inefficient or unacceptable minister will probably soon run his course, and be shifted to another field, or perhaps "shunted upon some siding," and marked with a "W. C.," and so the paralysis of his inefficiency is distributed here and there and made tolerable. But the inefficient elder is "in for life," resting like an incubus upon the Church. There is no easy way to get rid of him. You can't cut off his salary and force him to leave. He does'nt [sic] charge for his idleness, and he does not commit anything in the way of an overt offence, subjecting him to discipline. And so he remains, hindering the advancement of the Church for a generation.

As a preventive of this evil, churches should take special care in the selection of ruling elders, choosing them, not merely on account of their age, their learning, their wealth or their social position, but mainly for their piety, their knowledge of the Scriptures, their prudence and their zeal for the interests of the Church. As a remedy our churches might make more frequent use of the provisions of our "Book," allowing unacceptable elders to cease to act. If they have not the courage, or the discernment to ask leave to retire, the Church should exercise the right of intimating to them the expediency of resignation as provided for in Form of Government, chap. xiii. sec. vi. With the exercise of due care in the selection of church officers, and the prudent use of the provision allowing them to cease to act, all the evils of a life tenure office may be avoided, without calling in the unscriptural element of rotation or limited tenure.

Deacons.

Much of the success of the Church depends upon the prudence [,] skill and faithfulness of the deacons. No cause involving the use of money can succeed without the discreet and faithful administration of its finances. In our churches the management of finances falls naturally and properly into the hands of the deacons who are divinely appointed to control the secular concerns of the Church. See Act [sic] chap. vi. When we consider the importance of the trust committed to them, we cannot fail to recognize the fact that deacons ought to be men of prudence, and experience in business, and disposed to magnify their office.

There are to be found in a few of our churches, deacons and church treasurers who are as systematic and punctual in ecclesiastical finances as bank officers are, and who make a habit of collecting and paying the pastor's salary at the stipulated time, as regularly as if they considered it an honest debt or a note in bank. And in their financial dealings they manage to teach the people punctuality and liberality. The churches that have such deacons invariably prosper. But all our churches have not such officers. They are the rare exception and not the general rule. Our Church needs and must have a revival in business capacity and business faithfulness. Each bench of deacons needs a system faithfully and punctually worked—a good system if possible, but at all events some system. For country churches it is probable that the best plan is to take up collections in the congregations, at or near the time designated by the General Assembly, for each cause, and collect the pastor's salary quarterly, or semi-annually, by direct application to each subscriber or member by the deacon in charge. In town and city congregations, and all churches that have services every Sabbath, the subscription plan in weekly installments, payable each Sabbath by means of envelopes, has been found very effective and satisfactory, both for benevolent causes and for pastor's salary.

But one great pressing need is the thorough discussion and understanding of this subject by those most interested in its execution. Some plan for bringing ministers, elder [sic] and deacons, into frequent conference upon the great matters of Church work. One of our North Carolina Presbyteries has attempted such a scheme and now for two years (1878) it has worked in a highly satisfactory manner to all those who have been engaged in it. According to this plan all the churches are grouped into convenient pastorates, and these pastorates are again arranged in clusters of convenient size, embracing one or more counties, and four or five ministers and the churches served by them. All the ministers in these clusters, with one elder and one deacon from each church, are directed to hold occasional meetings, bi-monthly or quarterly, for prayer and conference concerning church work in general, ministers work, elder's work, deacon's work, mission work. These meetings including deacons, and being somewhat informal and familiar, all our officers have the advantage of a free interchange of opinions. This plan has seemed to supply a want long felt by many of our people. The care and inspection of our churches as officially performed by our Presbyteries are often necessarily hurried, and general, not to say superficial. But in these smaller assemblies a minute inquiry can be made into the minor details of Church work, financial matters may be discussed, destitute fields may be pointed out, and arrangements made for supplying them with the means of grace. And above all, elder here meets elder, and deacon meets deacon as well as ministers, and the more efficient and successful can instruct and encourage the less efficient, by report and example. Such "Cluster meetings" of course have no jurisdiction over the churches, but are simply committees for conference and prayer, and may properly represent to the Presbytery the condition and wants of the churches.

To a careful observer a multitude of hindrances to church success present themselves, such as a lack of full consecration of heart and life and talent and

time and money, to the cause of Christ, a failure to recognize our full responsibility to God for service and contributions, the temptation to feel it to be a privilege to make our own calling and election a paramount aim, to the exclusion of care for others, the lack of love and admiration for our own Church, and other things of a kindred nature. Many of these hindrances are incident to our fallen and partially sanctified nature, the remains of indwelling sin and the circumstances of training and education. The remedy for many evils is a powerful revival of religion, especially in the direction of Church work. As many now hold protracted meetings for the conversion of sinners, perhaps similar meetings should be held for the cultivation of the missionary spirit, and the development of operative grace.

But with all its draw-backs and hindrances, the Presbyterian Church has done a noble work—not all that she might have done—but still a noble work for her people. The wholesome conservatism, her love for the Bible and the Sabbath, and her Scriptural instructions, have rendered that part which she has occupied the most difficult to be perverted by the heresies that have prevailed in other parts of the State. She has shared her heritage with other evangelical churches, bidding them God-speed in the work of saving souls, and has perhaps done less proselyting than any of her neighbors. But against heresy in doctrine, and corruption in morals she has always lifted up a standard of resistance. And though our beloved Church is old—old as the Churches of Ireland and Scotland, whence came her families and her confession—old as the Church at Genoa, old as the Waldenses in the vallies [sic] of the Italian Alps—Old [sic] as the Culdee Church on the Isle of Iona, and Lindisfarne, old as the seven churches of Asia, from which the Gospel came into Scotland; in her doctrine and her forms and order, as old as the Church of the Apostles, she is not antiquated. With the truths of the blessed Bible treasured up in the hearts of her people and preached from her pulpits, she can never become antiquated or obsolete. She may not always press the same doctrines in the same proportions or combinations, but she will always teach the same truths. She may not always press her pastoral and evangelistic work in the same proportions, or in the proper proportion, but they are both embedded in her system and are to be used as the wants of the age require. May our dear North Carolina Presbyterian Church be blessed in her labors until she has planted her standard in every county, in every village and town by the seashore, and along our mountain vallies [sic]; and flourish like the bough of Joseph, "even a fruitful bough by a well, whose branches run over the wall."

"I love thy Church, O God!
Her walls before Thee stand,
Dear as the apple of thine eye
And graven on Thy hand.

For her my tears shall fall;
For her my prayers ascend,
To her my cares and toils be given
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways;
Her sweet communion, solemn vows,
Her hymns of love and praise.

Sure as thy truth shall last
To Zion shall be given,
The brightest glories earth can yield.
And brighter bliss of heaven"

[November 27, 1878]

THE GREENSBORO CHURCH. [*]

The city of Greensboro takes it name from the brave General Nathaniel Greene, the leader of the American troops at the battle of Guilford Court House, which was fought on the 15th of March, 1781. It has been the county seat of Guilford county since 1808. Previous to this time the court house was at Martinsville, five miles northwest of the present town.

In 1820, when the little village contained only about eighteen or twenty families, the Rev. Wm. D. Paisley opened a male academy. As this was in the neighborhood of Dr. David Caldwell's academy, the new institution had the advantage of being the successor of one of the most renowned schools in North Carolina.

As there was then no resident minister and no stated preaching in the village Mr. Paisley began preaching in the academy. After four years of labor a Presbyterian church was organized October 3, 1824, with twelve members, the Rev. John Witherspoon of Hillsboro presiding. Wm. R. D. Lindsay was elected Ruling Elder and five persons chosen trustees. But the church continued feeble in numbers for several years. In 1831, however, a pleasing change was effected. God visited this little flock with his blessing, and twenty-six members were added to its roll. Having thus gained additional strength, the following year (1832) a vigorous and successful effort was made to erect a house of worship. The lot—the site of the present church—was given by Mr. Jesse H. Lindsay, and so earnest were they that it was ready for use by August of the same year. At the same time Christopher Moring, Silas C. Lindsley, Wm. H. Cumming and G. D. Jordan were added to the session. The church now numbered thirty-eight members, and gave one hundred and fifty dollars to Mr. Paisley for his services half his time. Besides officiating as stated supply of the church, Mr. Paisley continued his school. The following year (1833) the Sabbath school was organized under Mr. Wm. H. Cumming, one of the elders, as superintendent.

In 1836 Mr. Paisley's school was superseded by the Caldwell Institute,

[* See Appendix A, 8.]

under the care of the Orange Presbytery. This institute was conducted by the Rev. Alex. Wilson, D. D., a teacher of great eminence in his profession, the Rev. John A. Gretter, a distinguished mathematician and excellent scholar, with other efficient teachers. About the same time the Hon. Jno. M. Morehead established Edgeworth Female Seminary. Caldwell Institute ran a career of about ten years and Edgeworth thirty years. The pupils of both these schools generally attended the Presbyterian church, and Dr. Wilson and Mr. Gretter rendered valuable services to Mr. Paisley in conducting the services of the house of God.

In 1839 Mr. Wm. S. Rankin became an elder, and in 1842 Watson W. Wharton, Dr. D. C. Mebane and Dr. D. P. Weir were added to the list of the session.

The Rev. John A. Gretter was elected pastor of the Greensboro church Oct. 33, [sic] 1843, and having accepted the call was installed April 7th, 1844. From this time his connection with Caldwell Institute ceased, and his whole time was devoted to the care of his church. Its membership now amounted to seventy-two. In 1849 Ralph Gorrell and Jesse H. Lindsey [sic] became ruling elders and James Sloan, Robert G. Lindsay, Andrew Weatherly, Milton Rose and Fenner Walker, deacons—the first in this church.

Mr. Gretter was an attractive and effective preacher, full of energy and zeal, and he taxed his powers to the utmost. After eight years of labor symptoms of declining health became visible. Wasting away under the influence of pulmonary consumption his useful life was closed in the utmost Christian composure, and unqualified resignation to the divine will, on the 21st of January, 1853. During the eight years of Mr. Gretter's pastorate the membership went up from seventy-two to one hundred and thirty-four, almost doubled. It was also during the period of his service (1846) that the present church building, capable of seating about five hundred persons, was erected. From and after 1851 the salary of the pastor was $1,000.

The Rev. John M. Sherwood, a native of Guilford county, who had just left the Theological Seminary, assisted Mr. Gretter from July 1st, 1852, and continued to supply the church until July 1st, 1854. At the latter date Mr. Sherwood went to Washington, Beaufort county, N. C., where he was ordained and installed pastor of that church, in December, 1854, Drs. Philips, Wilson and Lacy officiating.

In 1853 the church called the Rev. J. Henry Smith, Principal of the Samuel Davies Institute, Halifax, Va., and upon his declining, a call was made out July 26, 1854, for Rev. J. Jones Smyth, of Fayetteville Presbytery. As Mr. Smyth could not come at once, the church employed the Rev. Martin McQueen, a licentiate of Fayetteville Presbytery, for a time. Mr. Smyth was installed June 27th, 1855, Dr. Caruthers and Rev. C. K. Caldwell conducting the services. This pastorate continued only a few years, and was dissolved by the Presbytery Nov. 13, 1858, Mr. Smyth leaving Greensboro in Feb. 1859, to take charge of the church in Shelbyville, Indiana.

Left again without a pastor, the congregation again turned their eyes towards their former favorite, and Feb. 11, 1859 elected the Rev. J. Henry Smiih [sic], then the pastor of the church in Charlottesville, Va. Mr. Smith accepted this invitation, and reached Greensboro April 20, 1859. Orange Presbytery received him in June 1859, and installed him the 24th of July following, Dr. James Phillips, Rev. C. K. Caldwell and Rev. A. Currie performing the appointed services. This relationship still continues, and has proved a blessing to the church.

A brief resume will show the progress of this church:

During Mr. Paisley's ministry the church was in a formative state, struggling into a vigorous life.

During the eight years of Mr. Gretter's pastorate, 112 members were added, or an average of 14 a year.

In the seven years of Mr. Sherwood's, Mr. McQueen's and Mr. J. Jones Smythe's [sic] service 116 were added, or an average of 16 4-7 [sic] a year.

During the 18 1/2 years of Dr. J. Henry Smith's pastorate 463 members have been added, or an average of 25 a year.

The Elders of this church now are Jesse H. Lindsay, John C. Wharton, Charles J. Yates, Lyndon Swain and Junius I. Scales.

Deacons—James Sloan, Robert G. Lindsay, Andrew Weatherly, Robert P. Dick, W. S. Moore, and Wm. B. Bogart.

The Sabbath School teachers and pupils number about 200.

This account is mainly an abridgment of a history of Greensboro Church, prepared by Rev. J. Henry Smith, D. D.

[February 5, 1878]

EDGEWORTH FEMALE SEMINARY.

The city of Greensboro is now an enterprising and handsome town, with the Railroads offering facilities to the merchant and traveller, and with still others in contemplation. It has fine private residences, gardens of flowers and evergreens, and sumptuous hotels and other buildings with mansard roofs, and is the home of an intelligent, refined and prosperous Christian community. In former days it was a small village of a few houses, situated about five miles southeast from Martinsville—the ancient Guilford court house, where Gen. Greene was defeated by Lord Cornwallis. But Martinsville has decayed until

not a house remains, and Greensboro has flourished. Here was the home of the Rev. Wm. D. Paisley, the home of the Moreheads, the Lindsays, the Gilmers, the Dicks, the Sloans, the Caldwells, the Gorrells. Here live other families, both in the town and the surrounding country, that make this one of the most pleasant Presbyterian communities in the State. And no doubt much of this is owing to the influence of the two great schools, there established, "[sic] Caldwell Institute, and Edgeworth Female Seminary. Edgeworth was not indeed an ecclesiastical school, but it was established, maintained and conducted by Presbyterians from the beginning to the close. The Hon. John M. Morehead, seeing the need of such an institution, both for his own use, and the benefit of his neighbors established and watched over it to the end of his days. And no one can estimate the amount of good accomplished by this Seminary not only for North Carolina, but for the whole South. For after Salem, Edgeworth was the next large and popular female school in the South, in its day. Four years before the foundation of this Seminary, the trustees of the town school sent to Princeton, N. J., for a first class teacher; and secured the services of Miss Mary Ann Hoye, who had once taught in the family of Dr. Archibald Alexander, and came fully endorsed by him. And nobly did she sustain the high recommendations, for she combined all the qualities necessary to manage an establishment of this kind. Together with Gov. Morehead, Miss Hoye laid the plan of Edgeworth, and it went into operation under her control. In 1840 the Seminary was opened with Miss Hoy [sic] and other excellent teachers, in charge of the literary department, and Dr. D. P. Weir and lady in charge of the domestic department. Success crowned the effort. About forty boarders, on an average, besides day scholars, were in attendance in those early years. In 1844 Miss Hoye was called from her work on earth, and a short time thereafter the Rev. Gilbert Morgan, a Presbyterian minister from New York, and highly recommended, took charge of the school. His presidency lasted from 1845 to 1849. Mr. Morgan was regarded as a good teacher, a fine grammarian and successful in teaching his pupils the art of English composition. In a knowledge of practical affairs, and the business of everyday life he was not regarded as so great a success. His pupils entertained the notion that Mr. Morgan, upon the advice of one of the girls, administered a pound of saleratus to a cow to raise her out of a ditch into which she had fallen. The girl declared that saleratus was good to "raise things," especially biscuits, and she thought it might raise a cow as well. No doubt this was a fiction. During the administration of Mr. Morgan the average number of boarders was about fifty, and the day scholars thirty. Mr. Morgan removed to Salisbury, N.C., In [sic] 1849, and five years later to Bradford's Springs, S. C.

His successor in Edgeworth was Prof. Richard Sterling, who had been professor of natural science in Hampden-Sidney College. A fine scholar himself, and a man of excellent administrative abilities, experienced in the details of the school-room, he gathered around him an efficient corps of teachers of music, French, drawing, painting, the mathematics and sciences, as well as the English branches, and won for himself and his school an enviable reputation all over the South. Under him the Seminary attained its highest grade of popularity and efficiency. The general average of boarders at this time was eighty or

ninety. At one time as high as one hundred and thirty boarders were there, while the day scholars amounted to about forty.

The war brought all these pleasant things to a close, and the handsome and commodious buildings, with their grounds blooming with fragrant flowers, became a hospital, and eventually fell for a time into the hands of the Federal troops.

The place was again thoroughly repaired and refitted, and in 1867 once more opened as a female seminary, under the care of the Rev. J. M. M. Caldwell, with an average number of boarders of about sixty, and forty day scholars. In 1870 Mr. Caldwell returned to Rome, Ga., and the building was no longer used as a school for girls. The property, after the death of Governor Morehead fell into the hands of Mr. Julius A. Gray, the son-in-law of Gov. Morehead. So great was the pressure of the hard times that it was not considered advisable to reopen the institution.

During its career of twenty-five years an average of ten or fifteen graduates went forth every year, say three hundred in all, into every state of the South and Southwest. Besides these hundreds of others spent one or two years there. At various times precious revivals of religion were enjoyed in the Presbyterian church, under the ministrations of Rev. John A. Gretter, Rev. J. Jones Smyth and Rev. J. Henry Smith, D. D., and Edgeworth always shared, often abundantly, in these seasons of refreshing. But Edgeworth is no more. About five years ago these commodious buildings caught fire, and in a few hours nothing remained but heaps of bricks and stones and ashes, amid the shrubberies and shade trees where so many women received their education, and many a pupil, now wife and mother, was saddened by the news of the destruction.

Edgeworth was one of Gov. Morehead's favorite enterprises, and he lavished the proceeds on the improvement of the place. A wise, patriotic and far-seeing public man, he loved to nurture and watch over this choice home enterprise, and make it a pleasant home for the girls that were gathered there. And no doubt, with a just pride and satisfaction he gazed from his own home near by upon the spacious buildings and fair forest grove devoted to the cause of female education. To many of the pupils, in needy circumstances, he forgave his share of their indebtedness for their education, and was satisfied with this return for all his investment of labor and capital.

Edgeworth was always under Presbyterian control, a kind of annex to the Greensboro Presbyterian church, and all its principals were Presbyterians, as was also the founder and owner.

The material for this account of Edgeworth has been supplied mainly by Mrs. Letitia H. Walker of Leaksville, N. C. —J. R.

[February 12, 1879]

DECEASED MINISTERS OF THE GREENSBORO CHURCH.

The visitor to the Greensboro church will see two mural tablets of marble commemorative of their two departed ministers, viz: Rev. Wm. D. Paisley and Rev. Jno. A. Gretter.

The Rev. Wm. D. Paisley

was a native of Guilford county, N. C., and was born Oct. 26th, 1770. He received both his classical and theological education in the school of the venerable Dr. David Caldwell, and was licensed by Orange Presbytery at Hopewell church, Mecklenburg county, September 20th 1794, in the 24th year of his age. After spending two or three years as a missionary in Tennessee, he was ordained in 1797 or 1798, and preached for a short time in Moore county, North Carolina. From this place he removed to Orange county and took charge of the Hawfields and Cross Roads churches, as the successor of the Rev. James McGready. This was in 1800, and he remained in this field for twenty years, with great acceptance, and with the blessing of God attending his labors. About the beginning of this period, in 1799, Mr. Paisley was united in marriage to Miss Frances Mebane, daughter of Gen. Alex. Mebane, of Orange county. With her he lived until his death in 1857, and their children and grand-children are among the oldest and most influential citizens of Greensboro. From 1820 till 1835, Mr. Paisley taught a classical school in Greensboro, and preached there twice a month. After this, in conjunction with Dr. Wilson and Mr. Gretter, he continued to preach until he was about 73 years old, when he tendered his resignation, and was succeeded in 1843 by the Rev. Jno. A. Gretter. For fourteen years longer he lingered, enjoying the pleasures of a serene and peaceful old age, in the home of a daughter of his, Mrs. R. M. Sloan, Sen. On the 10th of March 1857, he passed away hoping to enter at once into a better life beyond the grave. His age was 86 years 4 months and 14 days.

During the early period of his ministry Mr. Paisley was indefatigable in labors, and his preaching was characterized by fervor and unction, and was accompanied by such power as proceeds from a heartfelt conviction of the truth and importance of the message. He participated in the great revivals of 1801 and 1802, and the remarkable exercises of that revival began in a meeting over which he presided. On one occasion he was himself affected by these involuntary motions and contortions, though he resisted the influence as much as possible. He was the founder of the Greensboro church, and the people have done well in erecting the tablet that commemorates his life and services.

On the other side of the church is a tablet dedicated to the memory of the

Rev. John A. Gretter.

Mr. Gretter was a native of Richmond, Va. where he was born September 28th, 1810. His parents were Michael and Joanna Gretter. He took his degrees in the

University of Virginia, in July, 1829, end [sic] proceeded to Huntsville, Ala., where he taught a classical school for a year or two. Returning to Richmond in 1831 he became a subject of divine grace in conscious conversion to God. In August of this same year he was married to miss [sic] Mary Winn, of Charlottesville, Va., and both of them at the same time became connected by profession of faith with the Second Presbyterian Church of Richmond. Becoming convinced in a short time that it was his duty to preach the Gospel, Mr. Gretter went to Princeton Seminary. But the rigor of the Northern climate was too severe for his constitution, and after a short time he returned, and continued the study of theology under his pastor, the Rev. Stephen Taylor. He was licensed in the fall of 1833, by East Hanover Presbytery, and the following year was ordained as an evangelist by the same, and sent to perform missionary labor in Powhatan, [sic] county, Virginia. Remaining here a little more than a year, he was chosen as the Instructor of mathematics in the Caldwell Institute, in Greensboro. For this position he was eminently qualified by his splendid mathematical genius and thorough culture; as well as his skill and enthusiasm in imparting instruction. His connection with the Institute contributed much to secure its success. With such teachers as Dr. Alex. Wilson and Rev. Jno. A. Gretter, the Institute enjoyed the perfect confidence of the country.

His attainments and power in the chair of Mathematics were equalled, if not excelled by his power in the pulpit. He was an eloquent, powerful, impassioned preacher, with his soul so taken up with the work, that though engaged on five days of the week in the school, he would ride twelve miles on Sabbath to Bethel and Gum Grove on alternate Sabbaths to preach the Gospel.

When Mr. Paisley resigned his charge of the Greensboro church, Mr. Gretter was elected Pastor, and was installed in April, 1844. In this chosen work his labors were abundant and successful. The church grew apace, and the pastor redoubled his labors. Not being endowed with a robust constitution his multiplied labors proved at length too much for his strength, and in the course of a few years, his health began to be impaired. Pulmonary consumption was sapping the foundation of life. On a certain Sabbath he rose to preach as usual, but found himself unable to speak. The people arose from their seats with intense anxiety impressed on their countenances, while the session gathered around him to render such help as they could. They loved him dearly, but affection could not detain him then. He never pleaded again, and before the close of another year his voice was hushed in death and his body borne to the grave. He died Jan. 25th, 1853, in the 53d year of his age, and in the enjoyment of Christian peace and hope. He fell asleep in Jesus giving assurances to those around him that his soul was in perfect peace. His remains were laid in the ground, in the church yard, in the rear of the church, and only a few feet from the pulpit where he so faithfully preached the word of life.

Mr. Paisley planted the Greensboro church. Mr. Gretter nurtured it through the years of its infancy into a vigorous life. Messrs. Sherwood, Smyth, McQueen and Dr. Smith have given their labors, and God has abundantly blessed this vine of His own planting.

Sketches of Mr. Paisley and Mr. Gretter compiled from Dr. Smith's History of Greensboro church and Sprague's Annals.

[February 19, 1879]

FIRST PRESBYTERIAN CHURCH OF RALEIGH.

The church of Raleigh does not rank among our older churches. In fact, the city of Raleigh, with her fair proportions, handsome buildings and pleasant society, is but a modern city, laid out in April, 1792. It was in this year that the State House was commenced, and in 1794 the General Assembly, as our State Legislature is called, met there for the first time.

Ten years after the city was laid out the Legislature incorporated the "Raleigh Academy," and the trustees elected the Rev. Mr. Robinson principal of their infant institution. Mr. Robinson having declined the Rev. Marion Detargny and Mr. Chesley Daniel were selected, and entered upon their work in 1804. In the following year the Rev. Drury Lacy of Virginia was elected and declined. In the year 1806 the Rev. Wm. L. Turner of Virginia was chosen to be principal of the Academy and to the "pastorship of the city." Denominational lines do not seem to have been drawn as sharply in the opening of the century as they are now, for Mr. Turner seems to have undertaken this double duty on the 7th of January, 1807. It was part of the principal's duty to convene his pupils in the Academy every Saturday forenoon to instruct them in the Shorter Catechism, the Apostles' Creed, the Lord's Prayer and the Ten Commandments. The students were prohibited from attending dancing schools and balls, except under certain restrictions. At this period Presbyterianism of the strictest type seems to have been in the ascendancy.

In the year 1809 Mr. Turner resigned, and removing to Fayetteville, took charge of the church and Academy in that city, and was succeeded by the Rev. Wm. McPheeters of Augusta county, Va., as principal of the Raleigh Academy and pastor of the city. He was assisted in both departments by the Rev. Benjamin H. Rice until 1816. Previous to this time the other denominations had organized churches of their own, leaving the Presbyterians behind, occupying a kind of neutral position. But at length, January 21st, 1816, a meeting was held in the old State House, Mr. McPheeters presiding, and the church was organized by the election and ordination of Messrs. Wm. Shaw, Thomas Emmons, William Peace and John Smith as ruling elders. Two years after this, on the 7th of February, 1818, their house of worship was dedicated to God. From this time onward Dr. McPheeters felt persuaded that the church ought to have a separate pastor, and endeavored to convince the people of the same fact. It was not, however, until 1828, twelve years after their organization, that this object was attained. On the 5th of November of that year the Rev. Thos. P. Hunt of Virginia accepted the invitation of the church and removed to Raleigh. As the

church made no application to Presbytery to secure the installation of Mr. Hunt as pastor, he gave notice, November 5, 1830, that he had served out his term as supply. Being urged to do so he continued with them until the close of the ensuing session of the Legislature, when he removed to Wilmington and engaged in earnest and useful work in that city. Further notice of Mr. Hunt will be found in the account of the Wilmington church. After the departure of Mr. Hunt from Raleigh the Rev. John Witherspoon of Hillsboro recommended them to secure a missionary of the Board of Missions, to labor there under the supervision of Dr. McPheeters. In 1832 this plan was carried out, and the Rev. Nehemiah H. Harding began to work in connection with Dr. McPheeters. A few months terminated the experiment, and Mr. Harding returned to Oxford. In the meantime Dr. McPheeters continued his oversight of the church, and Messrs. Charles Dewey and Henry D. Turner were elected and ordained elders of the church.

The 31st day of March, 1831, having been set apart by the session as a day of humiliation, fasting and prayer, a gracious revival of religion followed. Rich streams of blessing flowed from that outpouring of the spirit. The members of the church were united together, alienations were healed, many were added to the church, and a zeal for the cause of religion was kindled in the hearts of the people.

After this the Rev. Mr. Apthoop [sic] preached for them a few months. In May, 1833, the congregation elected the Rev. Michael Osborne [sic] pastor, and he took charge of the church the same year. In the time of his ministry here six trustees were chosen to take charge of the secular interests of the church. The pew system was also abolished and the seats declared to be free. As Mr. Osborne [sic] had been called, or invited, to be pastor, and yet no move was made to have him formally installed, he left the church in 1836 and removed to New York.

After being closed for awhile the church, near the end of the year, chose for their pastor the Rev. Drury Lacy, at that time pastor of the church of Newbern. He began his work on the first day of the year 1837, and was installed the first pastor of the Raleigh church in November, 1837. Dr. McPheeters and the Rev. Jesse Rankin performed the installation services. When Mr. Lacy began his work here there were but thirty-seven members and a congregation proportionately small. The new pastor, clothed with authority and full of zeal for the glory of God, went to work in earnest, not only in preaching but in urging on important church enterprises. The church was repaired and refitted, the Sabbath school resuscitated, prayer meetings conducted in private families, quarterly meetings held by the session, and cases of discipline adjudicated. For three years this preliminary work went on, with no other visible fruits than the regular growth of the congregation in numbers. In December, 1841, the awakening began, and on a fast day held in January, 1842, the spirit was poured out and thirty members were added to the church. Several of these new members became elders of the church, some of them ministers, and most of them have now gone to join the General Assembly of the first born in Heaven.

Dr. Lacy remained here eighteen years and six months, devoting himself

with untiring zeal to the work of the Master. At his arrival there were thirty-nine members, and at his departure there were one hundred and sixteen. It is probable that about two hundred members in all, or an average of about ten or eleven a year, were added during his administration.

At the resignation of the Rev. Samuel Williams, D. D., Dr. Lacy was elected his successor as president of Davidson College, and having been persuaded that it was his duty to accept the position, to the great sorrow of the church of Raleigh, he removed to Davidson College in April, 1855, and the church was again left without a pastor.

In September of the same year, 1855, the

Rev. Joseph M. Atkinson

became the pastor of the church, and remained in charge until 1875, a period of twenty years. Mr. Atkinson was graduated from Princeton College in 1841, licensed by Winchester Presbytery in 1843 and ordained by the same in 1845. He preached first for six years in Shepherdstown and Smithfield, then in Frederick, Md., six years, and then in the Raleigh First church twenty years. Besides his labors in behalf of the church Mr. Atkinson was a warm and constant friend of Peace Institute and through his instrumentality mainly the institution was founded. There it stands, a noble monument, bearing the name of its most liberal patron, William Peace, and a memorial of the pastorate of Rev. Joseph M. Atkinson. In the period covered by this pastorate of twenty years there were added to the church about an average of thirteen annually, or a total of about two hundred and sixty. In 1856 the church roll amounted to one hundred and nine, in 1876 two hundred and sixteen, or nearly double in twenty years. On the 13th of May, 1875, this relation between Mr. Atkinson and the church of Raleigh was dissolved, and the church declared vacant. Sometime after this the Rev. C. R. Vaughn [sic], D. D., of Roanoke Presbytery, Virginia, began to serve the church as stated supply, His preaching was very acceptable, and his labors blest among this people, and they would gladly have chosen him pastor, but circumstances made him unwilling to undertake the charge. He served the church until 1878, when the church called Rev. John L. Watkins of Roanoke Presbytery, Virginia, who was installed pastor October 19, 1878.

The Second Presbyterian Church of Raleigh was organized on the 15th of May, 1877, with two elders, two deacons and twenty-eight members, under the care of Rev. Joseph M. Atkinson. Eight members have since been added. This little flock has no house of worship, and will be dependent, to a large extent, upon the liberality of friends and brethren abroad for help in providing themselves a sanctuary. With a population of nine or ten thousand Raleigh furnishes an abundant field for evangelistic effort, and by the blessing of God the Second church will grow, and in due time be able to sustain herself and give, besides, to the work of Christ abroad.

This account is abridged from Dr. Lacy's history of the Raleigh Church,

notes of Mr. Atkinson, minutes of General Assembly, etc.

[March 19, 1879]

MINISTERS IN THE RALEIGH CHURCH.

Turning back and reviewing the history of the Church of Raleigh, we find the following names of ministers, who served the church for a greater or less time, viz; Rev. Messrs. William Leftwitch [sic] Turner, William McPheeters, Benjamin H. Rice, Thomas P. Hunt, N. H. Harding, —Apthorp, Michael Osborn, Drury Lacy, J. M. Atkinson, C. R. Vaughan and John S. Watkins. Messrs. Atkinson, Vaughan and Watkins are still in the midst of their labors, and the record of the lives of the others is either written elsewhere or is inaccessible to the writer. But there are two, one gone to his rest, and the other still remaining with us, whose histories it will be useful to have sketched for the eyes of North Carolina Presbyterians. I mean Rev. William McPheeters, D. D., and Rev. Drury Lacy, D. D., [sic] Prominent among the ministers and teachers of North Carolina was

Rev. William M'Pheeters, D. D.

His ancestors removed from the North of Ireland to Pennsylvania, and thence to Virginia, where William was born in Augusta county, September 28, 1778. His classical course was begun in Staunton, and his education was finished in Liberty Hall Academy, (now Washington and Lee University), Lexington, Virginia. He undertook the study of medicine, but soon abandoned it, and began his theological studies under the Rev. Samuel Brown, the minister of New Providence Church. He was licensed by Lexington Presbytery, April 19, 1802. After licensure he visited Kentucky and Ohio. He taught and preached a short sime [sic] in Danville, Kentucky, and afterwards preached at New Lebanon and Windy Cove, in Virginia. In the year 1806, April 15th, he received a call to Bethel Church, and a few days afterwards was ordained to the full ministry. Here he remained for about three years, preaching at Bethel Church, and residing in Greenville and teaching a classical school.

It was in 1809, that he was invited to take charge of the Raleigh Academy and become the "pastor of the city." At that time there were no organized churches in the city, and the inhabitants worshipped together in the hall of the House of Commons.

For thirteen years, Mr. McPheeters continued to teach the Academy, and for two years longer was preaching, either to the community in general or to the Presbyterial congregation in particular. In 1816, the Presbyterian church of Raleigh was organized—the other churches having withdrawn and organized churches already. In 1828, he declined the office of Pastor, then tendered to

him, but seems to have resided in Raleigh, and preached occasionally until 1836. At the latter date he took charge of the female school in the city of Fayetteville, but remained there but one year. For three years after this he served as agent of the Presbyterian Board of Domestic Missions. In 1840, Dr. McPheeters was elected to the presidency of Davidson College, but in consequence of ill-health he felt constrained to decline accepting the office. On the morning of the 7th of November, 1842, he breathed his last amidst the affectionate attentions of his family.

Dr. McPheeters was for many years a trustee of the University of North Carolina, and his degree of Doctor of Divinity was conferred by that institution. He was a well-balanced and cultured man, no intellectual features so prominent as to eclipse the others. Many pleasant instances of his wit and humor were remembered by his cotemporaries [sic]. He was ready at repartee, and could rebuke an offender in a most unanswerable manner. One day while conversing with Gov. Swain, a distinguished gentleman came up, and entering into the conversation, introduced the name of the Deity in a manner savoring of irreverence. Without a change of tone or manner, Dr. McPheeters remarked: "I have known our friend Mr. B., for many years, but have never been able to teach him to speak properly. He always addresses me as if he were just up from the regions below." Mr. B. bore the reproof awkwardly enough, but still was compelled to submit in silence to this merited castigation.

Upon another occasion, a ministerial brother of a somewhat censorious temperament, while looking at some gay equipages belonging to members of another denomination, said to Dr. McPheeters, "They will hardly get to heaven in coaches." "I don't know," replied the Doctor quietly; "we read that Elijah went up in a chariot."

Dr. McPheeters was several times a commissioner to the General Assembly, and never failed to command the respect of that body. Gov. Swain's opinion of him was that he had few equals as a presbyter in church judicatories, and, within the bounds of his acquaintance, no superiors. (Authorities, Dr. Lacy and Gov. Swain in Sprague's Annals.)

The only other minister of the Raleigh Church, whose life and labors I venture to sketch, is

Rev. Drury Lacy, D. D.

Drury Lacy, the youngest son of Rev. Drury Lacy, D. D., and Anne Smith Lacy was born in Prince Edward county, Virginia, August 3, 1802, about three miles north-east of Hampden [sic] College. He was educated, in his boyhood, at his father's residence, where a classical school was for a long time kept up by his father, after he resigned his office in college, and afterwards by his elder brother, Rev. William S. Lacy. He entered the Sophomore Class of Washington College, and afterwards the Junior Class of Hampden Sidney from which he was graduated in 1820. He began teaching school, and settling at the

old homestead, he restored the classical school of his father and brother to a respectable standing among similar institutions. In 1824 he was married the first time. In 1828 he ceased teaching and began a course of theological study at Union Seminary, three miles distant, walking there and home each day.

He was licensed by Hanover Presbytery, in session at Cub Creek Church, Charlotte county, Virginia,,[sic] April, 1831, and had assigned to him as a field of labor the county of Amelia and part of Powhatan. He preached at a number of points in these counties, and raised most of the funds to build three decent churches—one in Amelia near its centre, called Mt. Zion; one in the eastern part of the county, called Namozene, and one in Powhatan, at the village of Genito. He was ordained by East Hanover Presbytery, (Hanover having divided into East and West since his licensure), in April, 1833, at Genito village.

In the summer of this same year (1833) he was invited to Newbern, North Carolina, which he visited, and in due time was called to take charge of the church. He accepted this call and began work there the first of January, 1834, and was installed pastor by Orange Presbytery at its regular session in Newbern in April of that year. This relation continued until December, 1836. He received a call to become pastor of the Raleigh church in the autumn of that year, and constrained by ill-health at Newbern, accepted the call and entered his duties at Raleigh, January 1st, 1837. He was installed pastor in November of that year. After tearing himself away from Newbern, where his ministry had been blessed in adding to the church, and in the increase of interest in the Bible class and Sabbath-school, the prospect at Raleigh was appalling. The church was small, embracing only thirty-nine members, the attendance meager and irregular, and withal a most distressing case of discipline, required immediate attention. All this was discouraging. For nearly all the first year, the church was in such a dilapidated condition to be unfit for use, and public worship was held in the Session House, which was large enough to contain the congregation. By degrees light began to shine; the congregation increased, Sunday-schools and Bible classes were organized, the church was repaired and made comfortable and decent, communion seasons were made quarterly instead of semi-annual, and now and then additions were made on profession of faith.

There were two seasons of special interest during his ministry there, when large numbers were added. One of these lasted from December, 1841, till May, 1842; five months without any apparent abatement, deep, silent, solemn, without <u>machinery</u>, without even an inquiry meeting. The pastor saw each one alone, at his own house. The fruits of this outpouring were forty-two additions to the church. It was a glorious sight. Several ministers and ruling elders were the result of that ingathering. Dr. Lacy's ministry here extended over eighteen years and six months, and it is thought that about two hundred were added to the church in that time, on an average of over ten per annum. The church had thirty-nine members at his accession, and there were one hundred and sixteen, when he left.

On the 24th of January, 1855, Dr. Lacy was unanimously elected President

of Davidson College. The next month, Maxwell Chambers, of Salisbury, died, leaving the college a legacy amounting to $250,000. In April, Dr. Lacy accepted the Presidency, and entered upon his work, urged on by the advice of his friends, but under the protest of his church, and almost against his own judgement. It was his lot to preside over the destinies of the college, at a period, when, under the influence of a bountiful endowment, the college was expanding, enlarging its corps of professors, and raising its standard of scholarship. Under him the old order of things died out,and the new regime was fully inaugurated. He labored in this new field with all his might,but his strength was taxed, and his feelings often painfully affected by the new order of difficulties and trials that surrounded him. In the six years of his administration seventy-eight students and ten villagers were added to the church, eighty-eight in all, on [sic] an average of nearly fifteen annually, a larger proportion than in his former church.

On the 31st of January, 1860, Dr. Lacy tendered his resignation of the presidency, to take effect in July. After this, Dr. Lacy returned to Raleigh, and with his wife opened a female school. At the opening of Peace Institute in 1872, Dr. Lacy's school and its teachers were incorporated in the new institute. Here in the 77th year of his age, this venerable servant of Christ spends his time in reading, writing and receiving the visits of his kindred and friends.

[March 26, 1879]

THE CHURCHES OF RALEIGH AND HER SCHOOLS.

Reference has already been made to the school enterprises of Raleigh, especially to the Raleigh Academy, so long under the direction of the Rev. Dr. McPheeters, and his assistant, the Rev. B. H. Rice, D. D., beginning in 1809 and continuing till 1826, a period of seventeen years. And what they so early began in the way of educating the young, they have continued till this day, not only for the education of the boys, but also of the girls. It was as far back as 1842 that the Rev. Albert Smedes, D. D., under the supervision of the Episcopal Bishop of North Carolina founded St. Mary's School. Though under the influence and care of the Episcopal Church, and training its pupils in the doctrines of that Church, this institution received an extended patronage, not only from that denomination but from others likewise.

In 1870 the Baptists opened a female seminary in Raleigh under the administration of the Rev. Dr. Royall, which is now presided over by Mr. F. P. Hobgood. This seminary has nine teachers and nearly one hundred pupils.

Though the Presbyterians have never been very numerous in Raleigh, or in that region of the country, yet they for a long time felt the need of an institution of high grade, in the capitol [sic] of the State for the education of

young ladies, under Presbyterian auspices. And though the completion was long delayed, yet as early as 1857, the Rev. J. M. Atkinson, then pastor of the church in Raleigh, inaugurated a scheme for establishing such an Institute. A joint stock company was projected by Mr. Atkinson, and among a number of other subscribers, Mr. Wm. Peace, a ruling elder in the Raleigh church, subscribed ten thousand dollars, and from this most liberal and munificent patron, the seminary was appropriately named.

Peace Institute.

Work was commenced on the college building in 1859, and the stately edifice was almost completed when the first sounds of war were heard in 1861. As the civil strife began to rage fiercely, all work was suspended, and the project of opening the school for the present was abandoned. During the war the building was occupied by the Confederate government as a hospital, and at the conclusion of hostilities it fell into the hands of the United States authorities and was used as a "Freedmen's Bureau." After a long time the building was turned over to its rightful owners, and by prolonged and self-denying efforts in the days of its impoverishment and trial, it was fitted up and made ready for occupation in September, 1872. The site of this Institution is strikingly beautiful, and all its surroundings cheerful and refreshing. It stands in the midst of a grove of magnificent oaks at the head of Wilmington street about half a mile from the Capitol Square. The grounds contain about eight acres, laid off in walks and ornamented with flowers and shrubbery. The building is of brick, four stories high, one hundred and forty-five feet long and ninety feet deep. Besides rooms for chapel, calisthenics, music, painting, library, dining, recitation, and the Principal's domestic apartments, it has rooms capable of accommodating eighty boarders. The climate of Raleigh is a medium one, free from the heavy atmosphere of the gulf-coast, and at the same time not subject to the fierce winds and bitter cold of more elevated and mountainous regions, and makes a pleasant and salubrious home for girls especially during the autumn, winter and spring months, in which the school exercises continue.

The Directors were fortunate in procuring as Principals of the new Institute the Rev. R. Burwell and Son [sic]. The Rev. Mr. Burwell began his career as a teacher of young ladies in Hillsboro about the year 1835, where he taught continually until about 1857 or '58. At this time he removed to Charlotte and became Principal of the Charlotte Institute. When therefore he opened Peace Institute in 1872, he brought the experience and acquired treasures of thirty-five years. Mr. Jno. B. Burwell, in the prime of life, familiar from his earliest days with the duties of the school-room, and with several years of actual experience, both in management and teaching, was well-qualified to execute what the experience of many years decided to be wise and useful. With these two Principals, Mrs. M. R. Lacy, the wife of the venerated and beloved Dr. Lacy, was associated as lady principal. Mrs. Lacy had been for a number of years conducting a female school in Raleigh, and at the opening of Peace Institute, she and her school were incorporated, and she continues to be the popular and efficient supervisor of the studies, the morals and the habits of the

girls. Prof. S. J. Stevens, so well-known as the scholarly and laborious co-adjutor of the Rev. J. M. M. Caldwell, in his schools in Statesville and Greensboro, was also employed in Peace Institute from the opening until his death. Afterwards the Rev. W. R. Atkinson, now the successful principal of the Charlotte Female Institute, became the instructor in mathematics and natural science. And popular and conscientious Prof. A. Baumann, who won a reputation with Mr. Burwell in Charlotte has had charge of the music department, aided by his accomplished wife, from the beginning. Associated with these principal teachers from year to year, there have been skillful and approved instructors in painting, drawing, German, French, calisthenics, and in short, of all the branches taught in first class female colleges. Without rushing after every novelty that gains the notice of the world of educators, Mr. Burwell has used all diligence to test such new methods of instruction as appeared worthy of confidence, and promising good results.

The school opened on the 23rd of September, 1872, under the most favorable auspices, and success has attended it until now. The whole number of pupils the first year was one hundred and four, of whom fifty were boarders. The number has continued the same to this time, ranging from one hundred and ten to one hundred and twenty-one. Peace Institute is now one of the largest and best equipped female colleges in the land, not inferior to the celebrated female seminaries in the valley of Virginia. The corps of teachers consists of eleven ladies and gentlemen, each selected because of fitness for the post assigned. It is gratifying to record that physical culture takes its place alongside of mental and moral training, and that the young ladies are exercised in a system of calisthenics that cultivates grace of movement without the temptations of the modern dance, and promotes health and strength without trenching upon female delicacy. May it long continue to be a fountain of holy influences that shall make the wilderness and solitary place to be glad, and the desert to rejoice and blossom as the rose.

The institute is now owned by a joint stock company, a majority of whom are members of the Presbyterian church. Chief Justice William N. H. Smith is the President of the Board of Directors, and John D. Williams, of Fayetteville, Vice-President. Mr. George Allen, of Newbern; Gen. R. Barringer, of Charlotte; Judge Howard, of Tarboro, and other prominent Presbyterians are among the stockholders.—Authorities, Hand-Book of North Carolina, by L. L. Polk, Memoranda from J. B. Burwell, Esq., and personal observations.

[April 2, 1879]

GRANVILLE COUNTY—No. 1 [*]

Previous to the middle of the eighteenth century, the county of Granville

[* See Appendix B, 7]

embraced all the territory lying along the Virginia line, west of Bute county—now divided into Warren and Franklin—and was set off from Edgecombe in 1746. Five years later, 1751, Orange county was established, embracing parts of the territory of Granville, Bladen and Johnston counties. Caswell county was set off in 1777 from Orange county, and Person county in 1791 from Caswell. Guilford and Rockingham also occupy territory originally covered by Granville. This county is therefore the imperial mother of the northern cluster of counties, lying on the river Dan and its southern tributaries, and covering the head springs of the Tar, the Neuse and the Haw rivers. Lying thus on the northern frontier of the State, it was the first to receive into its ample bosom the pioneers of the great Scotch Irish army of settlers, that moved southward from Pennsylvania through Virginia, about the middle of the last century.

The careful reader will observe the singular fact that while there are few Presbyterians in Edgecombe, Wake, Warren and Person counties, lying in the immediate neighborhood of Granville, quite a number of churches of that denomination have existed in the latter county from the earliest times. The reason will be found in the fact that the neighboring counties drew their pioneer settlers from the Albemarle region of North Carolina and from the older settlements in Virginia, where the population was non-Presbyterian, while parts of Granville were settled by Presbyterian colonists from Hanover, New Kent, and King and Queen counties in Virginia. These people had come from the North of Ireland to America in large numbers about 1830. Coming to Pennsylvania, they moved back towards and across the Susquehanna and formed a frontier settlement towards the West, from which point the current moved southward through Maryland and Virginia, and formed a barrier between the older Virginia settlements and the Indians on the West. While the intolerant churchmen of East Virginia would not allow Quakers or Presbyterians to enjoy equal rights in the heart of the older settlements, they were quite willing that the Scotch-Irish should settle between themselves and the savages of the wilderness, and they were allowed the free exercise of their religion in their settlements. These frontier settlements in Virginia were visited in 1743 by the Rev. Wm. Robinson, who came preaching through Frederick, Prince Edward and Charlotte counties in Virginia, and from thence extended his journies into the Western and Irish settlements in North Carolina. On this journey Mr. Robinson was urged to receive money as a compensation for his labors, from the Presbyterians of Virginia. He refused at first, but at length agreed to take it and employ it in the education of some one to come and preach the Gospel to them. The young man who received this help was Samuel Davies, who was studying at Fagg's Manor, Pennsylvania, under the Rev. Samuel Blair. Four years later Mr. Davies, having been licensed, came and visited them, and the next year, 1748, he was settled amongst them. There he continued to labor until he was elected President of Princeton College in 1759, a period of ten years. A rich blessing followed his labors, and their influence is felt to this day. He was the only Presbyterian laborer in all that region, and it was nearly one hundred miles between the extreme points of his field. He had seven regular preaching places—three in Hanover, one in Henrico, one in Goochland, one in Louisia [sic] and one in North Carolina, sweeping from York river to Dan. The southern extremity of

this field was doubtless in old Granville county. There were two leading original points in this county, one in the north of the present county of Granville, embracing the churches of Grassy Creek and Nutbush, and the other higher up the Dan, in the region of Redhouse church, in Caswell county.

Grassy Creek and Nutbush were originally composed, as before stated of emigrants from Virginia, converts under the preaching of Samuel Davies and his co-adjutors. As the labors of Davies extended from 1748 to 1759, these emigrants must have settled here between these dates.

Grassy Crffk. [sic]

The leading persons in Grassy Creek in those days were Howel Lewis, Daniel Grant and Samuel Smith, and their church was organized according to the Manual of Orange Presbytery in 1753. On the 14th of August, 1755, Hugh McAden, on his journey southward, preached at Grassy Creek in a Baptist church, and the next day at Fishing Creek. If the Presbyterian church of Grassy Creek was organized at that date, it probably had no house of worship. On his return trip McAden preached again in the Baptist meeting house on Grassy Creek.

The next glimpse we catch of this church is that Gilbert Tennant, Jr., of New Brunswick Presbytery, visited this region in 1763, and remained six months engaged in preaching the Gospel. Mr. Tennant administered the Lord's Supper for the first time, after the Presbyterian manner, in Granville county, during this visit. The place of celebration was an unoccupied house belonging to Howel Lewis, about a mile and a half from where Grassy Creek church now stands.

In 1764 James Creswell was licensed by Hanover Presbytery, and the same year he received calls from Grassy Creek, Nutbush and Lower Hyco, and having accepted these calls he was installed their pastor in 1765, after regular ordination. Mr. Creswell's death occurred in 1778, and it is probable that he labored in this field until his earthly work was done.

The Rev. Henry Patillo, who had been preaching at Hawfields, Eno and Little River ever since 1765, became pastor of Nutbush and Grassy Creek in 1780 and continued there until his death in 1801, a period of twenty-one years. In 1784 the two congregations purchased and gave to Mr. Patillo a tract of land containing [sic] 800 acres, and lying on Spuemarrow Creek, on the express condition that he should continue their pastor till his death. He fulfilled the conditions and his family inherited a small patrimony in consequence of this arrangement. Mr. Patillo was a busy man. For about twelve years, in addition to his preaching, he taught a classical school in Granville. He also wrote and published a number of works. But he was always poor, having neither the opportunity nor the disposition to acquire wealth. At the ripe age of seventy-five he finished his career at Dinwiddie Courthouse, Va., about seventy-five miles from home, whither he had gone on ministerial duty. His remains, it is stated

on right good authority, lie entombed in the bounds of Grassy Creek congregation.

After two years of vacancy Grassy Creek and Nutbush churches secured the services of the Rev. John Matthews, a native of Alamance congregation in Guilford. Mr. Matthews was a pupil of Rev. David Caldwell, D. D., and by him prepared for the ministry. He was licensed by Orange Presbytery in 1801, being then in his 30th year.

After doing some missionary work, he accepted calls from Nutbush and Grassy Creek in 1803, and was shortly afterwards installed. He served these churches till his removal to Martinsburg, Va., in 1806. His charges afterward were Shepherdstown and Charlestown, Va. In 1830 Dr. Matthews became Professor of Theology in New Albany Seminary, where he died in 1848. Many of our people are familiar with a little work of Dr. Matthews' called "Letters on the Divine Purpose," though they may not have remembered that it was the work of a North Carolinian, born, educated, and ordained in the bounds of Orange Presbytery. These "Letters" are said to have been addressed to Thomas H. Willie, a Ruling Elder of the Oxford church.

After the removal of Dr. Matthews, the Rev. Leonard Prather, who had been received from the Methodist Church in 1802, served these churches for a short time, but was soon deposed for the sin of intemperance. From 1809 until 1819 the Rev. Ezekiel B. Currie served these churches in the Gospel. Mr. Currie was born, probably, in Alamance congregation, Guilford county, though his father resided in Haw River and several other congregations. Young Currie was awakened to a sense of his need of Christ by the remark of an old gentleman, after an evening spent in merriment. When the company was about leaving the old man said, "Young man, when will you turn to serious things?" It was a simple question, easily asked, that was thus made the means of awakening a careless sinner. He was afterwards hopefully converted under the preaching of the Rev. James McGready. A part of his education was also secured under Mr. McGready, who was conducting a classical school, three or four miles from High Rock, mid-way between Haw river and Stony Creek. But his principal instruction was received under Dr. David Caldwell, of Guilford. Mr. Currie was licensed to preach by Orange Presbytery, at Barbecue church, Cumberland, March, 1801, along with John Matthews, Duncan Brown, Murdoch McMillan, Malcolm McNair, Hugh Shaw and Murdoch Murphy. After licensure Mr. Currie spent about seven years in Bethany and Grier's churches, in Caswell, and from there he went to Grassy creek [sic] and Nutbush, in Granville, in 1809, as before mentioned. In this charge his labors were greatly blessed. The Sessional Records, at almost every meeting, show accessions to the church. He was an earnest, devout man, a zealous and faithful minister, and he expected sinners to be awakened and converted under his ministry.

After ten years of service here, in 1819 he removed to Orange county, and took charge of Hawfield's and Cross Roads churches. Here he labored with his customary zeal and success until 1843, a period of twenty-four years, when on account of the infirmities of age, having been preaching the Gospel for over

forty years, he resigned and retired from the active duties of the ministry. His name still appeared on the roll of Orange Presbytery until 1852, when the Good Shepherd called his faithful servant home. That same year also, Samuel L. Graham, Arch McQueen, Hugh Shaw and Archibald Alexander are reported as having closed their labors and entered into rest. Mr. Currie's remains lie interred in the Hawfield's grave yard, where lie also so many of his people whom "He allured to brighter worlds, and led the way."

The Rev. Samuel Lyle Graham took charge of Grassy Creek in 1821. Mr. Graham was a native of Liberty, Va., and was born February 9, 1794. At fifteen years of age he began his classical studies, and it is recorded that he committed a Latin grammar to memory in five days. At the age of twenty he graduated from Washington College, Va., the best scholar in his class. For a short time after graduation he served as private tutor in the family of Judge Nash, of Hillsboro, N. C. From this place he went to Princeton, studied theology and was licensed by New Brunswick Presbytery, April 18th, 1821. Orange Presbytery ordained him September 7th, 1821, and he began preaching at Oxford and Grassy Creek the same year. In 1828 he left Oxford and took charge of Nutbush and Grassy Creek. Extensive revivals of religion prevailed in his congregation in 1830-'31, and more than eighty were added to the churches. The faithful pastor labored so hard that his strength was often exhausted, and he went from his bed to his pulpit, and thence to his bed again. The churches were greatly strengthened by this revival, and Dr. Graham always regarded this period as the most delightful part of his ministry. In 1833 Union College, New York, conferred the degree of Doctor of Divinity upon him. The following year he left Grassy Creek church. In 1832 Dr. Graham was elected to a professorship in Union Seminary, Virginia, which he declined, but upon his re-election in 1838, he accepted the position. Here he labored until he was called to his heavenly home in 1851. When he was nearing his end Dr. B. H. Rice said to him—alluding to news just received—"Dr. Alexander has got home before you." Raising himself on his bed, Dr. Graham cried in triumphant tones: "O, is it possible! is it so! I had almost shouted glory. Heaven has seldom received from earth such an inhabitant. A great and good man! His society in heaven will be invaluable." A few hours after this he passed away calmly, peacefully. This was October 29th, 1851, and Dr. Graham was in the 58th pear [sic] of his age.

Since the year 1834 Grassy Creek has been vacant a portion of the time, and quite a number of ministers have labored here at different times, but none of them very long. The organization of Shiloh church from a portion of its members and territory in 1834 reduced its size materially. In 1840 the Rev. S. J. P. Anderson was serving this church, and in 1842 Rev. Edward Hines, then a licentiate, was supplying it, in connection with Oxford and Nutbush. From 1844 to 1847 Rev. Jacob Doll labored here, and in 1857-'57 Rev. G. W. Ferrill served them. The Rev. T. U. Faucette labored here eight years, from 1858 to 1866, and then again in 1878. The Rev. H. G. Hill was here in 1867, and the Rev. D. E. Jordan from 1874 to 1876. The church is now supplied by the Rev. John W. Primrose, the evangelist of the Presbytery. The total of communicants of this church in 1878 is given as thirteen. It is difficult to say whether these frequent changes resulted from the gradual weakening of the church, or whether

the church was reduced by these frequent changes, but no doubt one reacted on the other. It is hoped that this oldest Presbyterian church in North Carolina may be saved from total extinction.

The authorities consulted in preparation of this article are: Foote's & Wheeler's Sketches, Caruthers' History of David Caldwell, Gillette's [sic] History of the Presbyterian Church, Letters of Rev. Mr. Faucette, Minutes of Synod and General Assembly and Sprague's Annals, vol. iii and iv.

[June 11, 1879]

GRANVILLE COUNTY—NO. II.

In the northeastern corner of the county of Granville, eighteen miles from Oxford, the county seat, some three miles from the line of Warren county, and about the same distance from the line of Mecklenburg county, in Virginia, is situated the church of

Nutbush.

It was named after Nutbush creek, a tributary of the Dan, which flows within a few miles of the church, in the eastern boundary of the county. The date of its organization, as given in the Manual, is 1757, though that is somewhat a matter of conjecture. It was in existence certainly prior to 1764, when it was united with Grassy Creek and Lower Hyco in calling the Rev. James Criswell as pastor. From a paper adopted by the citizens, now among the papers of the Historical Society of North Carolina, we learn that they possessed a church building in 1764. That building was situated about a mile from the site of the present church, and stood in the yard of the former residence of Mr. Charles Taylor, and is now known as the "Smith place."

The original bench of Elders consisted of John Bullock, Jesse Harper, Joseph Lindsay and Leonard Sims. The names and families of all these, except one, have long since disappeared from the community; but John Bullock has not wanted a man to occupy a seat in the session of Nutbush church, from that time till the present. His mantle fell first upon his son, William, then upon his grandsons, William and John Bullock. The latter for a season alone constituted the session. But long before his death his two sons, William C. Bullock and Richard Austin Bullock, took their places in the seats of their fathers. William C. Bullock is now dead, and Mr. Walter Bullock, the youngest son of John Bullock, Esq., has been chosen to occupy the place. Verily the generation of the upright shall be blessed.

Pastors.

The Rev. James Criswell was the first pastor of this church, and was

installed in 1765. After his death in 1778, the Rev. Henry Patillo occupied the pulpit from 1780 until 1801. After two years vacancy the Rev. John Matthews began laboring among them with great power until 1806. Rev. Leonard Prather was pastor for a short time after this, until his deposition, and in 1809 the Rev. E. B. Currie became their pastor. He labored here until 1819, and under his ministry large accessions were made to the list of members. From that time Nutbush took her place among the stronger churches of the Presbytery.

After two or three years vacancy, the Rev. S. L. Graham became their pastor in 1822, and extended his labors not only to Grassy Creek, but to Shiloh, and to Clarksville, in Virginia. His labors in the pulpit and from house to house were greatly blessed to this whole region, more especially in the churches of Shiloh and Clarksville, to which he was finally transferred, his connection with Nutbush ceasing about 1835. It was at this period that the church was very much weakened by removals to the South and West, about forty families emigrating. From this time also till 1841 the church was irregularly supplied, by Rev. Albertus L. Watts, Rev. Nehemiah H. Harding (then pastor of the church at Oxford), and by Rev. John C. Thompson, who died in the early part of the year 1840.

In August, 1841, Edward Hines, then a licentiate just from the Seminary, came to Nutbush and found only a small remnant of the old church remaining, with John Bullock and James Daniel the only elders. The latter was soon called to his rest, leaving Mr. Bullock alone. From that time, with an interval of twelve years, from 1858 to 1870, Mr. Hines has been the minister of the church—a period of 26 years. During the aforementioned interval the church was supplied by the Rev. F. N. Whaley, of Clarksville, Va.

The present session consists of Messrs. Victor M. Epps, Richard A. Bullock, Dr. Wm. R. Wilson and Walter Bullock. The resident members number thirty, with prospects of early additions, and the church is in a growing state.

In this same region of country will be found

Shiloh Church.

This church is an offshot [sic] of "Old Grassy Creek," and is located in the same county, fifteen miles north of Oxford, six miles north of Grassy Creek, and a mile and a half South of the Virginia line. The region round about is known as "Abram's Plains," which was the home, a quarter of a century ago, of such men as Abram Venable, J. S. Speed, John Amis, Smith Downey, George Baskerville, Col. Gregory and others. The church was organized on the 16th of February, 1834, with forty-nine members set off from Grassy Creek. In this service Rev. J. L. Graham officiated. The Ruling Elders were Dr. Charles L. Read, Robert K. and Frederick M. Clack, and Abram W. Venable.

The house of worship, a plain building of wood, capable of seating two hundred and fifty persons, had been erected about 1830 for the convenience of a number of old people residing in that region, but from six to ten miles from Grassy Creek. It was no part of their plan at first to organize a separate church, but by the blessing of God upon the labors of Dr. Graham, it was not long before a degree of interest was manifested which rendered separate organization a necessity. Dr. Graham was installed the first pastor of the new church in April, 1835, and remained with them till his transfer to Union Seminary in 1838. The Rev. George D. McCuen occupied the pulpit as stated supply from February, 1839, to October, 1840. In June, 1841, Rev. Daniel G. Doak, then pastor in Clarksville, Va., was installed pastor of Shiloh for one-fourth of his time, and continued until April 1st, 1842. On the 7th of that month a call was made out for the services of Edward Hines, a licentiate of Orange Presbytery, and on the 29th of May, 1842, Mr. Hines was ordained and installed pastor of the church. From that day to this the relation has continued, with nothing remarkable connected with it, except that in the last thirty-seven years the young minister's name has ascended from the foot of the roll till next its head, while he has been breaking the bread of life to one people; and further, that all the children of that little flock, born since 1840, except two (one now 17 and the other of 14 years), have been gathered into the fold between the ages of 12 and 20; and that there has never been a case of discipline in all that time. Few churches have such a record as this. The church numbers thirty-three communicants; the average of all their gifts in a year to church purposes, including pastor's salary is $8.40 per member.

Oxford Church.

Hugh McAdan [sic] preached at Granville Court House in 1755, and, no doubt, Davies, and Tennant [sic], and Criswell, and Patillo, and Currie, who visited or supplied the old churches of Grassy Creek and Nutbush, gave occasional services to the people of Oxford. But it was not until about 1818 that a church was organized at the county seat. It is thought indeed that Shepherd K. Kollock was installed as the pastor of the Oxford church about 1815, and served this people until 1819, when he became a professor in the University. If this be correct the church is about three years older than the date set down in the Orange Manual.

From 1821 to 1828 Samuel L. Graham was pastor of the Oxford church. The church at the close of Mr. Graham's labors had twenty communicants. In 1829 Rev. Joseph Labaree was pastor of the church, which then had twenty-four communicants. Mr. Labaree was engaged in teaching a female school in Oxford, in connection with his ministerial services. In 1831 Mr. Labaree was removed and the Rev. Nehemiah H. Harding was the pastor. From 1829 to 1834 the Rev. Edward Hollister resided at Oxford without pastoral charge, but engaged in conducting a female academy. Mr. Hollister's school and Mr. Harding's pastoral charge of Oxford both terminated about 1835, and the Rev. Jesse Rankin soon after took charge of both the school and the church. The school was a large and flourishing one, several teachers aiding Mr.

Rankin in the school. Mr. Rankin's name appears connected with Oxford for the last time in 1840, when he removed and became the stated supply of Fourth Creek, in Concord Presbytery. After a time the Rev. Jacob Doll became the pastor of this church, and continued here a number of years. In 1856 the Rev. T. U. Faucette was the stated supply of this church, with 53 members, in 1860, 71 members, in 1863, 71 members, and in 1866, 71 members. In 1867 Rev. H. G. Hill is reported as stated supply, with 45 members. In 1870 the present pastor, the Rev. D. E. Jordan, was elected and the church had 45 members; in 1871, 53 members, and in 1875, 75 members. Thus, in sixty years this church has had Kollock, Graham, Labaree, Harding, Rankin, Doll, Hill, Faucette, Jordan and perhaps others—at least nine ministers, or one every seven years.

It is proper to add that Oxford has maintained good female schools for a long time, and that Mrs. Grant and Miss Mitchell, the daughters of the late Dr. Elisha Mitchell, maintained a female school of a high grade in Oxford some years just prior to their removal to Statesville in 1874.

A number of years ago the Masonic fraternity in North Carolina erected a beautiful college building in Oxford, where they intended establishing an institution of learning to be called St. John's College. But their plans were frustrated by the war and its consequences, and instead of a high grade college they have established in their beautiful building an Orphan Asylum. Here hundreds of orphans from all parts of the State have been furnished a comfortable home for a season, and have received the elements of a good English education. The institution, under the care of the Grand Lodge of the State of North Carolina and under the immediate supervision of Mr. J. H. Mills, is worthy of the liberal patronage and confidence of all who love their native State, and whose hearts are capable of feeling for the poor and friendless orphans.

In addition to the churches of Grassy Creek, Nutbush, Shiloh and Oxford, Providence church was established in 1832, was suspended for awhile and re-established in 1852 as Geneva, Horeb in 1861 and Oak Hill in 1862. In 1856 there were six churches and 202 communicants in Granville county. In 1860 there were six churches and 313 members, a gain of 110 in four years. Passing down to 1870 there are seven churches and 226 members, a loss of 87 members in the ten years including the war, and the exodus of the colored members from our churches. In 1878 we have G. W. Ferrill at Geneva, 38 members; E. Hines, Shiloh 33 and Nutbush 34; T. U. Faucette, Oak Hill 20 and Grassy Creek 38; D. E. Jordan, Oxford, say, 68 and Horeb 6—seven churches and 237 members, or a gain of eleven members in eight years.

From these statements it will be seen that in the large and wealthy county of Granville, having a population in 1870 of 24,831, the Presbyterian Church, after a struggle of a century and a quarter, under the lead of learned, zealous and devout ministers, numbers less than 250 members, or embraces about 1,000 of the population, counting four persons to each communicant, the usual number. That is, the Presbyterian is about one twenty-fourth of the whole

population. Let us compare this with Mecklenburg county, where Presbyterianism was planted about the same time. This county has sixteen Presbyterian churches, with 2,616 members, or a Presbyterian population of over ten thousand (10,464) in a total of 24,299, according to the census of 1870. Or adding 2,000 for the Associate Reformed population, who are "Presbyterians true blue," and we have a county where the Presbyterian population equals all the others put together. What is the reason for the difference between Granville and Mecklenburg? No doubt Criswell, and Patillo, and Currie, and Graham, and Matthews were just as earnest, and faithful, and devout as Craighead, and Hunter, and Caldwell, and Wallis, and McRee, and Williamson. But the former labored in a county where other forms of religion were hereditary —where the fathers were Episcopalians, Quakers, Baptists or Methodists— while the latter preached to the Scotch-Irish and their descendants, to whom Presbyterianism was the household religion, almost since the days of the Culdees. Their fathers had suffered for their adherence to their Presbyterian faith on the heaths and glens of Scotland, or along the lochs and rivers of the north of Ireland, and had come to America to escape the tyranny of a Laud, a Bonner or a Jeremy Taylor, and they do not easily forget the traditions of their fathers. A lady in Western North Carolina, whose great-great-great-grandfather fought in the battle of the Boyne, still tells, with sparkling eye and kindling countenance, the traditions handed down through five generations how William led on his troops, and how James fled ignominiously from the kingdom. Both Granville and Mecklenburg illustrate how hard it is to eradicate the hereditary religious tendencies of a people.

Authorities: Foote's & Wheeler's Sketches, Gillett MSS. from Rev. E. Hines, and minutes of Synod and General Assembly.

[June 18, 1879]

THE PRESBYTERIAN CHURCH OF FAYETTEVILLE.

On the right bank of the Cape Fear river, at the head of steamboat navigation, stands the city of Fayetteville—the metropolis of the North Carolina Scotch. The town was once called Cross Creek, from the fact that two creeks crossed each other within its corporate limits. The first settlers being from Scotland, and many of them from Campbellton, Argyleshire, when their town was laid out in 1762, they called it after the place of their birth, so that Campbellton-on-Cape Fear might recall the scenes of Campbellton-on-Kintyre. The site of this village lies between Cross Creek and the river, and is now still a small village. When the Marquis de la Fayette paid the town a visit in 1784, as a token of their admiration for his character and gratitude for his services, the inhabitants changed the name of their town to Fayetteville.

Though the town has never been a very large one and has lost much of its

former prosperity in consequence of the diversion of trade into other channels and the removal of the United States arsenal, it is still an interesting place, both from its present condition and its historical associations. This town was once the home of the celebrated Flora McDonald, the preserver of Charles Edward Stewart, the young Pretender, after the disastrous massacre of Culloden Moor. This was in 1745. Twenty-eight years after this (1773) Dr. Sam Johnston [sic] and Mr. Boswell of Auchinlech spent some time with Allan and Flora McDonald, at Kingsburg, in the Isle of Skye. Dr. Johnston [sic], who was a great admirer of royalty, was greatly gratified at being put to sleep in the same bed that the Pretender occupied when he was the guest of the Laird of Kingsburg. Allan McDonald and Flora were then contemplating a removal to North Carolina on account of pecuniary embarrassments, and in 1775, just as the American troubles were beginning to appear threatening, they arrived at Cross Creek and settled there. Their house was situated on the street leading from the market house to the court house, on the right hand, just before reaching the creek. It was burnt down in the great fire of 1831, but the outlines of its foundations could be discerned for many years, and the site is probably well known to the inhabitants of the present day. After a short stay in Fayetteville the McDonalds moved to Cameron's Hill, in Barbecue congregation, twenty miles from Fayetteville, and from that point they moved across the Pee Dee into Anson county. The husband of Flora, Capt. Allan McDonald, served under Gen. Donald McDonald in the battle of Moore's Creek bridge, in New Hanover, February 27, 1776, and, along with his General, was captured and confined for a season in Halifax jail. Gen. McDonald was paroled in a month or two by order of the Provincial Congress, and Capt. McDonald obtained his liberty about the same time, and not long after his release he and his wife Flora and the family embarked for their native land; and in her native land the heroine of Skye breathed her last, March 15th, 1790, after a life checkered with many strange vicissitudes. The McDonalds were Presbyterians, members of the Church of Scotland.

In the early days of Campbellton there was no Presbyterian church or Presbyterian preaching in the village, for none of the ministers had accompanied their countrymen in their exode over the Atlantic. Robinson and McAden may have paid them a visit, and it is related that the Rev. James Campbell, the minister of Barbecue and Bluff, and afterwards the Rev. Mr. Crawford preached at Cross Creek with acceptance, in occasional visits. For forty-five years they seem to have been destitute of the stated means of grace; and the wonder is that they did not lose, not merely their Presbyterianism but their very Christianity itself, in the lapse of nearly half a century. In the year 1791 they secured the services of a stated minister for the first time. The Rev. David Kerr, from the Presbytery of Temple Patrick, Ireland, came over at that time and established a high school in Fayetteville, and began regular preaching in the court house on the Sabbath. He received $400 for teaching and about the same amount for preaching. Mr. Kerr did not administer the Lord's Supper during his residence here, nor is it known that he ever administered the ordinance of baptism. Indeed, he was rather a teacher than a preacher, and ultimately abandoned the Christian ministry, and even renounced Christianity

itself. Being chosen the first professor in the University of North Carolina he removed to Chapel Hill in 1794.

In the early part of the year 1800 the Rev. John Robinson, a native of Sugar Creek, in Mecklenburg county, began to teach and preach in Fayetteville. He soon organized the church, and ordained elders for its government. These first elders were Robert Donaldson, Duncan McLeran, David Anderson, Duncan McAuslin, Archibald Campbell and Col. John Dickson. The ordinance of the Lord's Supper was celebrated for the first time September 6, 1801. The church then numbered seventeen members. There was a great improvement in the moral and religious tone of the community under the ministry of Mr. Robinson, and, no doubt, had his stay been prolonged much more visible fruit of his ministry would have appeared. Though the salary of Mr. Robinson, consisting of about one thousand dollars, half derived from the church and half from the school, was an ample one for the times, yet the two employments of teacher and preacher became burdensome, and the connection was dissolved by mutual consent.

Andrew Flinn, then preaching at Hillsboro, a licentiate, a native of Maryland, but brought to Mecklenburg when little more than a year old, and reared in Sugar Creek congregation, was invited to serve them. He took charge of the church about the 1st of January,1803, and was ordained and installed by Orange Presbytery in June of the same year. Previous to this time the ordinance of baptism was administered to the children at home. Mr. Flinn changed this custom, and on the 22nd of April, 1804, he administered the ordinance publicly to Wm. Stedman and George Tillinghast, and the other parents present came forward and congratulated the parents of the infants. The new pastor was zealous and active in his ministerial work, and many were added to the church under his ministry. His income, also, was liberal, amounting to about twelve hundred dollars from the church and the school. But finding, like Mr. Robinson, the double duties of his station too onerous, he resigned and went to Camden, S. C., afterwards to Charleston. For a number of years Dr. Flinn and his church were well known through the South.

After Mr. Flinn's departure, about the beginning of 1806, Mr. Robinson returned to Fayetteville and remained three years longer, and his labors were crowned with success. But again the labor of the two offices became oppressive and Mr. Robinson returned to Poplar Tent and began again his work there, near the first of January, 1809. Here he remained, laborious, successful, honored, beloved and revered, till his death in 1843.

In 1809 the Rev. Wm. Leftwich Turner, who had for three years served the people of Raleigh as teacher in their academy, and "pastor of the city," removed to Fayetteville and began preaching and teaching. He began preaching November 20th, 1809, and opened his school January 1st, 1810. Not long after he began his labors here the pastor's heart was rejoiced by a precious revival of religion, in which thirty-one were added to the church. Mr. Turner was aided by the venerable Dr. Hall of Bethany in these meetings. But this earnest man of God was not spared long to labor for this church. He was called to rest October 18, 1813, and as he approached the solemn hour of death he exclaimed

"O death, where is thy sting; O, grave, where is thy victory?" Mr. Turner was to have opened the first meeting of the Presbytery of Fayetteville at Centre church on the 21st of October, just three days after his labors on earth were ended, ahd [sic] the duty assigned to him by the Synod was discharged by the Rev. Murdoch McMillan.

His brother, Jesse H. Turner, became his successor that same year. It was [during] the time of his pastorate here that the 1st church was erected, the corner stone being laid April 21, 1816, with Masonic rites. Dr. R. H. Chapman, president of the University, delivered an appropriate address, and Mr. Turner offered the dedicatory prayer.

This church stood for fifteen years, until, one Sabbath day in 1831, a disastrous fire swept away a large part of the city, and with the rest the Presbyterian church. Another church was speedily erected upon the same site, the afflicted people receiving sympathy and substantial aid in building a new church, from other churches in various parts of the country.

Mr. Turner remained here until March 1st, 1819. From and after May, 1819, the Rev. Messrs. Wm. D. Snodgrass, R. H. Morrison and J. G. Hamner each ministered to this church about three years, and in the order named. This brings us down to about 1828, when Josiah Kilpatrick, a son of Rev. Jos. D. Kilpatrick of Third Creek, a licentiate of Concord, settled in Fayetteville. But his course was very brief, the Great Shepherd calling him higher just as he began to feed his flock. After this Rev. Henry A. Rowland ministered to the church for three years. After Mr. Rowland's resignation the Rev. James Douglass was secured as the pastor of the church in the fall of 1833. Mr. Douglass was a native of Augusta county, Va., and was one of the most laborious, zealous and successful pastors that ever labored on the Cape Fear. Though it is more than forty years since he was called to his eternal home, his memory is still fresh and precious in the hearts of many, not only of those in Fayetteville but of others who have wandered far from their old home. His admirers do not claim that he was a man of great genius, or superior to many others in knowledge or acuteness, but at the same time they hold that few preachers could excel him in the power to interest and instruct a congregation, or to lead people to walk in the right way. The great secret of his success was his deep-toned piety and his manifest earnestness and sincerity. His discourses were faithful, pungent and affectionate. As a pastor he was diligent and active beyond his strength. His earthly labors were closed by death in August, 1837.

The [sic] D. McNeill Turner succeeded Mr. Douglass in 1837 or 1838, and left the church in 1840. Mr. Turner went first to South Carolina, thence to the Southwest. Returning to North Carolina he labored for some years teaching and preaching in Mecklenburg Presbytery, but is now laboring in Texas.

On the 1st day of March, 1841, the Rev. Adam Gilchrist began his labors in the Fayetteville church. Mr. Gilchrist was a native of Charleston, S. C., and was born April 10, 1805. He embraced religion while going to School in Morris-

town, N. J. He was graduated from Dickinson College, Pa., and from that place went to Princeton Theological Seminary, where he took a complete course in divinity. His first pastoral charge was Walterboro, S. C. From this place he came to Fayetteville in the prime of his life, 35 years of age, and devoted himself to his great work. He was a man much beloved, amiable in his disposition, scholarly in his attainments and impressive in his preaching. He was a modest, genial man, exemplary in all life's relations, and had a long successful pastorate of twenty years. By his amiability, kindness and spirit of conciliation, as well as by his acceptable manner of preaching, he was enabled by the divine blessing to heal and reconcile differences and dissensions. Under his ministrations the church grew in numbers, and the spirit of brotherly love was fostered. His church numbered 283 communicants in 1856 and 315 in 1860. From 1859 his health declined, and on the 27th of March, 1861, in the house of his only surviving child, in Lake City, Fla., he fell asleep in Jesus. His sepulchre is among his people in Fayetteville, and his memory is still fragrant among the members of that community.

Mr. Gilchrist was succeeded by the Rev. John Milton Sherwood in 1861, who remained pastor of the church until early in the year 1868. Mr. Sherwood was a native of Guilford county, N. C. He was of Methodist extraction, but he imbibed the principles of Calvinism in the study of moral philosophy under the Rev. Jesse Rankin, in Lexington, N. C. After completing his course in the Seminary in 1852 he assisted the Rev. Mr. Gretter in Greensboro, and after the latter's death continued to preach in the Greensboro church until July 1st, 1854. He was then called to be pastor of the church of Washington, Beaufort county, and was ordained and installed December, 1854, the Rev. Drs. Jas. Phillips, Alex. Wilson and Drury Lacy taking the leading parts in his installation. From Washington he was called to Fayetteville. Mr. Sherwood was a modest, retiring, not to say timid man. He wrote and preached a clear, well expressed and instructive sermon, but his modesty kept him from occupying a prominent place in the debates of the Synod and Presbytery. He was beloved by the brethren and enjoyed their confidence to the fullest extent. During the years of his pastorate in Fayetteville he drifted into the place of editor of the NORTH CAROLINA PRESBYTERIAN. In 1868 he resigned his pastoral charge of Fayetteville church and devoted his time to editorial work, and his sabbaths were spent in preaching to three country churches. He died at his residence, near Fayetteville, January 6, 1872, and his grave is in Fayetteville. He was held in high esteem by the people whom he served, and the churches constituting his last charge have erected a handsome monument to his memory.

The Rev. H. G. Hill, the present pastor, began his labors in Fayetteville March 15th, 1868, coming from Oxford, Granville county. The church in 1878 reported 182 communicants and $2,033 raised for church and benevolent purposes.

Authorities.—Foote's Sketches, Minutes of Synod, Minutes of Fayetteville Presbytery, Minutes of General Assembly, and Notes from Rev. H. G. Hill.

[June 25, 1879]

THE WILMINGTON CHURCHES AND THEIR MINISTERS.

The settlement of Wilmington dates back to a period prior to 1725, but it was a mere hamlet by the river side in those early days. It was not until 1730 or 1731 that it could be called a village, and was then named New Liverpool. In 1773 [sic] a survey was made for the purpose of laying out a town, and two years later Jno. Watson obtained a grant of 640 acres, on the west bank of the Cape Fear, including the village under the name of Newton. Its name was changed again in 1739, and it was called Wilmington after Spencer Compton, Earl of Wilmington. This same year the celebrated George Whitefield "preached at Newton on the Cape Fear, lately settled from Scotland, and his labors were not without effect." This remark from Whitefield's letters indicated the nationality of the early settlers, and further suggests that they were Presbyterians. A few years later, in 1756, the Rev. Hugh McAden visited Wilmington and preached once or twice. He was not much encouraged by his visit and reception and moved in his journey up towards Duplin county. The Rev. James Tate, a Presbyterian minister from Ireland; opened a school in the town in 1760, and preached and baptized the children through the country. He remained until after the opening of the Revolutionary war. Not long after the closing of the war, in 1785, the Rev. Wm. Bingham, another Presbyterian minister from Ireland opened a classical school, and preached as occasion offered. But during all these years no successful effort was made to organize a church in Wilmington. While up the Cape Fear, in the neighborhood of Cross Creek, or Campbellton, now Fayetteville, in Orange, Granville, Guilford, Rowan and Mecklenburg, churches were planted in the country, the villages and towns did not have churches among them till after the war, and a number of them such as Wilmington, Newbern, Raleigh, Greensboro, Salisbury and Charlotte had no churches until the opening years of this century. In fact our early Presbyterian population did not incline to collect in cities, but rather to spread over the country and make homes for themselves and their children in the wilderness. The following calendar will show the dates of the leading events connected with the Wilmington church.

Calendar of First Presbyterian Church, Wilmington.

Wilmington church was received under the care of Presbytery, April 4th, 1817. Artemus Boies, ordained and installed May 12, 1819; left in 1820 or 1821. Leonard E. Lathrop, ordained and installed January 9th, 1823; resigned Nov. 11th, 1824. Rev. J. A. Smaltz and Rev. Alanson Benedict supplies from 1824 to 1827. Noel Robertson, ordained and installed April 20th, 1827; resigned April 4th, 1828. Mr. Brobston, ordained Dec. 13th, 1829, supplied church 1830. Rev. Thos. P. Hunt, installed May 13th, 1832; resigned October 4th, 1834. Jas. A. McNeill, licensed Oct. 4th, 1834, ordained June 13th, 1835, supplied one year. Rev. Robert Southgate, supplied a few months in 1837. Rev. Henry Brown a few months from Jan 1st, 1838. Rev. W. W. Eells, ordained and installed April 28, 1839; resigned Nov. 12th, 1841. Rev. Thos. R. Owen, supplied from Nov. 1842 to Sept. 1843. Rev. J. O. Stedman, stated supply from 1844, till 1850. Rev. M. B. Grier, stated supply, Jan. 18th, 1852,

installed May 19th, 1854; left June 1, 1861; dissolved Oct. 10, 1861. Rev. Martin McQueen, stated supply, part of 1863-'4. Rev. A. D. Hepburn, stated supply, for a few months in 1865. Rev. Horace L. Singleton, installed May 6, 1866; resigned Oct. 1, 1871. Rev. A. F. Dickson, stated supply, installed June 1, 1872; resigned May 5, 1873. Rev. W. S. Plumer, D. D., LL. D., stated supply from May 1873, till March 1874. Rev. Joseph R. Wilson, D. D., installed Nov. 1, 1874; now pastor. An aggregate of 20 ministers in 62 years. The longest term of service was that of Dr. Grier, nine years. The next Dr. Stedman's, six years, the next Mr. Singleton's five years. From this calender [sic] it will be seen that the origin of church dates to April 4th, 1817. On that day the Presbytery of Fayetteville, in session at Euphronia church received the Wilmington church under its care. There is no account of any formal organization, though in 1819 Mr. Jno. McAuslan was allowed a seat in Presbytery as a member. The first minister was Mr. Artemus Boies, a native of Massachusetts and a graduate of Williams College. The corner stone of the first church building, situated on the east side of Front street, midway between Dock and Orange streets, was laid in May, 1818, and the completed building was dedicated about May, 1819. Six months later the church with about 200 other buildings was consumed by fire. While the Presbyterians were thus houseless, the Rev. Adam Empie, Rector of St. James' Episcopal church, in the spirit of brotherly affection, tendered to them the use of his church for the half of each Sabbath. Immediate steps were taken to rebuild, the corner stone was laid in 1820, and the church finished in 1821.

Rev. Leonard E. Lathrop was the next pastor, and at the first communion fifteen ladies joined the church by examination. During his pastorate of two years the church prospered. After occupying a number of positions in New York and Connecticut, Dr. Lathrop died in 1857. The Rev. Noel Robertson was the third pastor and served the church one year, from April, 1827 to April, 1828. After this the church declined, and a number of families made other church connections. After the Rev. Wm. Brobston had served the church about one year the congregation secured the services of the Rev. Thos. P. Hunt, who became the fourth pastor, and under whose care the church was thoroughly reorganized and prepared for work. Though the name of Jno. McAuslan appears in the earlier times as an elder of Wilmington church, there are no evidences of any meetings of session, nor indeed of any other elders. But in April, 1831 the names of Alex. Anderson, Wm. P. Hort, James Owen and Robert W. Gibbs appear as elders in meetings of session. They were probably elected and ordained but a short time before. It is not unlikely that the Sabbath school also was instituted in the time of Mr. Hunt's pastorate; during the first year of his ministry 29 members were added to the church, making a total membership of sixty.

A tract society, and a foreign mission were likewise established, and the grace of Christian liberality developed. Mr. Hunt was a man of remarkable zeal, activity and energy, an acceptable preacher, a promoter of revivals, and an effective temperance lecturer. It is claimed that he deserves the honor of founding Donaldson Academy in Fayetteville. He acted as agent for various institutions and causes, was domestic missionary and chaplain in the United

States Army. With all his other labors he never remitted his zeal for the cause of religion, and he participated in many precious revivals. His death occurred in Philadelphia, Dec. 5, 1876, in the 82nd year of his age. He was a native of Charlotte, Co., Va., and he graduated at Hampden Sidney College in 1813, was licenssd [sic] by Hanover in 1823 and ordained in 1824 by the same. Mr. Hunt was succeeded in Wilmington by the Rev. Jas. A. McNeill, a licentiate of Fayetteville Presbytery—a native of Robeson county, N. C. He served the church about a year, having been ordained sine titulo, in 1835, but was never installed. He died in Warren Co., Miss., Sept. 27, 1837, in the 29th year of his age.

His course was short, but he was zealous and faithful in the cause of his Heavenly Master.

From April, 1836, the Rev. Robert Southgate and the Rev. Henry Brown, each labored for a few months. In 1839 the Rev. W. W. Eels, a licentiate of Harmony Presbytery was ordained and installed. He remained but two years, when feeble health required him to resign. Dr. Eels was living in Alleghany city [sic] Pa., in 1877.

From 1844 till 1850, the Rev. J. O. Stedman was stated supply of this church, and his ministry here was a very important and useful one. He possessed fine administrative abilities, and instituted various useful customs, such as catechetical instruction, teachers' meetings, the monthly concert, Sabbath School for colored people and the encouragement of foreign and domestic missions. About the close of Mr. Stedman's ministry, Dr. Daniel Baker, of Texas held a series of services, and under his preaching about fifteen souls were converted. During Mr. Stedman's ministry of six years 85 persons were added to the church, or an average of 14 a year, and 70 baptized. The church building was also renovated and beautified, and a new bell provided. Just as these things were completed, Dr. Stedman, in consequence of the ill health of his wife and other causes, left the city, and declined the call tendered to him.

Dr. Stedman was a native of Cumberland county, N.C., born Oct. 11, 1811. He graduated with honor in the University of North Carolina in the class of 1832, and in the fall of the same year entered Princeton Seminary, where he remained four years. He was licensed by the Presbytery of Philadelphia in the spring of 1836 and after preaching awhile in Baltimore, and serving as a missionary in North Carolina, he was called to the pastoral charge of the church at Tuscumbia, Ala., and was ordained by the Presbytery of North Alabama, in 1837. From this place he came to Wilmington in 1844. In 1850 he took charge of a church in Chester, Pa., and from that place he was called to the First church of Memphis, Tenn., in May, 1854. Here he continued till 1868. It was while occupying this post that he was honored with the title of D. D., by La Grange Synodical College. In 1868 Dr. Stedman organized the Alabama Street Presbyterian church, Memphis, which grew rapidly under his

ministry. In 1878 Dr. Stedman is reported as P. E. of that church, which then had 100 members.

[July 9, 1879]

FIRST PRESBYTERIAN CHURCH, WILMINGTON—Continued.

On the 25th of April, 1852, the Rev. Matthew B. Grier, of the Presbytery of Baltimore, preached his first sermon in Wilmington; and, in response to an invitation, commenced laboring as stated supply on the 18th of July following. He was installed as the sixth pastor, May 19th, 1854, Rev. Messrs. A. Gilchrist, Geo. M. Gibbs, and Jas. P. McPherson, officiating. Mr. Grier continued to labor in this church until the 26th of May, 1861, a period of nine years, and his labors were much blessed. There were 156 members added to the church under his ministry, or an average of 17 per annum. Quite a number of important events characterized his pastorate. One of these was the precious revival of 1858, when 62 persons were admitted into the church in two months. Another event was the purchase, in 1854, of a neat and commodious brick dwelling house for a manse, at a cost of $4,000, while the same year members of the Church gave $4,100, to Union Seminary and the Seamen's Friend Society. A missionary chapel was also erected, and in 1858 changed into the Second Presbyterian Church. A young men's prayer meeting was also established, beginning April 9th, 1858. The next year they erected a house in the lower part of the city for a Sabbath school and prayer meeting, where Mr. John N. Andrews, a colporteur, now of Statesville, gathered quite a number of pupils from the neglected classes into the Sabbath school. All these prosperous events were joined with a great calamity. This church valued at $10,000, with its new organ valued at $2,500, was consumed by fire, April 13th, 1859. It was sad for this flock, thus a second time to lose their church by fire. But they were not long idle. A subscription of $14,000 was soon raised, a new and more desirable site purchased, the work undertaken and completed, and the Church was dedicated to God, April 28th, 1861. The Church is one of the handsomest in the State, and its interior is finished in a unique manner. The native curled pine, unpainted, but handsomely varnished is used for the finishing. The effect is very pleasant, especially to a North Carolinian, whose life has been spent where the long-leafed pine swings its branches in the air.

When the great struggle between the North and South was seen to approach, Dr. Grier, whose sympathies were with the North withdrew from Wilmington, and went to Philadelphia. Here he soon became editor of the Philadelphia Presbyterian, a post which he still occupies. Dr. Grier was a diligent, earnest scholarly man, and notwithstanding the diversity of opinion between him and them, his memory is still precious in North Carolina. He was a native of Chester County, Pennsylvania, born in 1820, graduated from Washington College, Pa., in 1838, and from Princeton Seminary in 1844. He was licensed

in Wilmington, Del., in 1843, and ordained by the Presbytery of Baltimore in 1847, and installed pastor of the Church at Ellicott's Mills. From this place he came to Wilmington.

From 1861 to 1865, while the country was convulsed with civil strife, the Church had no pastor. The Rev. Martin McQueen, who was the minister of the Second Church, supplied the First Church for a season in 1863 and 1864, and in the opening months of 1865, the Rev. A. D. Hepburn, occupied the pulpit.

The Rev. Horace L. Singleton, of the Presbytery of Baltimore, was called in 1865 and duly installed May, 1866, the Rev. Messrs. J. M. Sherwood and J. M. Sprunt performing the ceremony of installation. Mr. Singleton resigned Oct. 1, 1871, and returned to Baltimore. In January, 1872, Rev. A. F. Dickson began to supply the Church, and was installed June 1st, 1872. He resigned May 5th, 1873. Mr. Dickson, after preaching a short time at Chester, S. C., took charge of the Tuskaloosa Institute for training colored ministers. He was earnest, zealous, a good writer and faithful teacher. The Master called him to the rest of Heaven January 8th, 1879.

The Rev. Wm. S. Plumer, D. D., LL. D., supplied the pulpit from May, 1873, until March, 1874.

The Rev. Joseph R. Wilson, D. D., resigned his chair of Ecclsiastical [sic] History and Church Government in the Columbia Theological Seminary, in answer to a call from this church, and was installed Nov. 1st, 1874. He is now the pastor.

The Church has 260 communicants and is one of the ablest churches in the Synod.

Official Changes.

In the fall of 1858 the membership of the Session had been greatly reduced; Alexander Anderson had died Nov. 15th, 1844; Hervey Law had removed North; and John C. Latta had transferred his membership to the Second Presbyterian Church. Nov. 29th, 1858 the following persons were elected elders: Dr. James H. Dickson, John N. Andrews, Barzillai G. Worth, Geo. Chadbourn and James C. Smith. At the same time a bench of Deacons was formed by election of Captain Gilbert Potter, Dr. Thomas C. Worth, Malcom McInnis, Joseph B. Russell, John W. K. Dix, Samuel Northrop and James D. Cumming. These officers were ordained and installed Dec. 26th, 1858.

Robert W. Gibbs died January 13th, 1861. By the yellow fever which desolated the city in 1862, the following official members fell, viz: Dr. James H. Dickson, Sept. 28, J. W. K. Dix, Oct. 9; Dr. T. C. Worth, Nov. 1.

The following persons were elected elders on January 23, 1868: Albert A. Willard, James D. Cumming, Samuel Northrop, Charles H. Robinson, and John

McLaurin—and the following deacons: Thomas W. Player, David G. Worth, George W. Williams, Williamson Whitehead, and Edward P. George. These were installed February 2, 1868. Charles P. Mebane was ordained and installed deacon, March 12, 1868 and James Sprnnt [sic] inducted into the same office March 16, 1873.

This church has sent from her fold into the gospel ministry, Rev. Thomas R. Owen, now a Baptist minister, Rev. Sidney Gibbs Law, a Presbyterian minister in connection with the Northern Church, and Rev. Messrs. George W. MacMillan and Alexander Sprunt of the Southern Presbyterian Church.

"Uncle Moreau."

Uncle Moreau, or Meroh, as his name is supposed to be properly written, was an African of the Foolah tribe, born on the banks of the Senegal river, about 1770. His father was a man of considerable wealth, and he educated his son well. Meroh could read and speak Arabic fluently, understood business and figures. For some unexplained reason he was sold into slavery, and landed in Charleston in 1807, being about 37 years of age. He soon ran away from a severe master, was arrested and lodged in Fayetteville jail. From this place, Gov. Owen, of Bladen county, purchased him, being induced to do so by compassion for the poor friendless man. Meroh was a zealous Mohammedan, but at length light dawned upon his mind, and he became a Christian, first joining the Church at Fayetteville, afterwards that of Wilmington. He was copper colored, with African features. He had many friends, and was kindly treated by Gov. Owen's family. In the church in winter, the old man sat by the stove, and in the summer in the front seat. The latter years of his life were spent in calmly awaiting the Master's summons to come up higher. He died in 1864, aged about 94 years. Thus God led him by a wonderful path to the home of the just.

On Sabbath, March 16th, 1879, the pastor was enabled thankfully to acknowledge that a debt of $14,552.77 upon the Church for the purchase of a parsonage and grounds adjoining, had been paid, and the pastor's salary and all other expenses had been settled to date, so that the Church was entirely free from debt.

—McLaurin's Annals of First Presbyterian Church, Wilmington, and general sources.

Second Presbyterian Church of Wilmington, N. C.

In the year 1858 the Presbyterians of Wilmington were blessed with a precious revival; and as a thank-offering to the Head of the Church, a lot was secured on Chestnut, between 7th and 8th streets, and a neat wooden building was erected and dedicated October, 1858. Geo. Chadbourn, M. McInnis, and John Colville acted as the building committee. Here the Second Presbyterian Church was organized by an exodus of fourteen members from the

First Church. J. C. Latta and Alex. Sprunt were elected Ruling Elders, and John Colville, John R. Latta, James Price and James H. Blanks were elected deacons. These officers were installed by the Rev. M. B. Grier, the pastor of the First Church, Dec. 10th, 1859.

The newly organized Church chose the Rev. Martin McQueen as their Stated Supply, and he began his labors in January, 1859, and continued until December, 1865. During this time the number of members increased to thirty-eight—a gain of twenty-four, or an average of six per year.

The war and the yellow fever scattered this little flock, and at the close of the war, on account of the disorganized state of things, and the reduced number of members, it was deemed best to sell the Church building and to worship with the First Church. This state of things continued until 1870, when under the auspices of some of this congregation a Sabbath school, and a day mission school were established in the Brooklyn Hall, and the Rev. H.B. Burr, chaplain of the Seaman's Bethel, was employed to overlook the work, and preach once on each Sabbath.

This arrangement continued until Nov. 1873, and meanwhile a small congregation was gathered, and a neat brick chapel built on the corner of Fourth and Campbell streets. This chapel was dedicated in June, 1872. Three members were added, and deacon John Colville was ordained as a ruling elder in Dec., 1871. From Nov., 1873 to June, 1874, the Church was without a supply. In April, 1874, a unanimous call was extended to Rev. C. M. Payne, and so prosecuted that it was finally accepted by him, and he began his labors the 1st of June, 1874. On the first Sabbath of November, 1878, Mr. Payne was installed the first pastor of this Church. At the time when he began his work here, only ten members were available—twelve having died—including ruling elder J. C. Latta, and deacons James Price and James H. Blanks. This pastorate has now continued 5 years, and to the original thirteen there have been added eighty names, or an average of sixteen each year. The roll now contains eighty-five names, seventy-five of whom are resident communicants.

The Sabbath school shows a gain of twenty pupils and has a total attendance of eighty-four members. W. H. Sprunt, and W. J. Smith were elected and ordained deacons the second Sabbath in February, 1877. The Sacrament of Baptism has been administered to sixty persons—twenty-six adults and thirty-four children.

A comfortable manse has been erected for the pastor. The contributions of this Church have been liberal, averaging for 1874 and 1875, $1,300 per year, and for the three following years about $1800 per year. The work of this church has been <u>aggressive</u>, not deriving its members from the first Church, but seeking out and gathering in a new element. Notwithstanding the pressure of the times the Church has been gaining—the congregation increasing from the first—a new element reached—the membership cemented

and crystalized, and to-day it is more self-relieved and independent than at any former time.

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Between the pastors and the congregations of the two Wilmington churches fellowship with the utmost feeling exists, and kind offices are constantly interchanged.

[July 16, 1879]

THE CHURCHES AND MINISTERS OF CHARLOTTE

At the period when the earlier missionaries, Thomson and McAden, visited Western North Carolina, and even when Rev. Alexander Craighead took his abode in Rocky River and Sugar Creek, the territory now occupied by Mecklenburg county was still a part of Anson. In fact, the "seven churches" of Mecklenburg were already in a formative state, when the country [sic] was established in 1762. At this time much of the country was destitute of forests; and beautiful prairies, covered with wild pea vines and luxuriant grass, furnished pasture for herds of wild deer, and hunting grounds for the Catawba Indians. The sparkling tributaries of the Catawba were environed with bustling cane brakes, and the occasional forests abounded with a rich variety of game. Into this fair land, to make a home for themselves, and to lay the foundations of a new order of civilization, came the Alexanders, Davidsons, Brevards, Polks, Jacks, Osbornes, Hendersons, Phifers, Pattons, McLearys, Grahams, Reeses, Harrises, McCullocks, Caldwells, Samples, Rosses, Wallises, Wallaces, McDowells, Griers, Clarks, McIntyres, Pattersons, Reas, Stitts, Parkses, Walkups, Kerrs, Kirkpatricks, Houstons, Morrisons, Wilsons, Barnetts, Reids, Walkers, Hunters, Youngs, Johnstons, Cannons, Robinsons, Archibalds, Flinns, and others, whose names are as familiar as household words. Their first object was to bring into cultivation the fertile lands lying on the banks of the Catawba and Rocky rivers, Sugar Creek, Steel Creek, McAlpine's Creek, Mallard Creek, Reedy Creek, Coddle Creek, and Buffalo Creek, and erect houses for the protection of their families. This done, "Stands" or "Tents," with log seats, were provided in the sheltering forests, as preaching places, where they could assemble to hear the missionaries who came among them, or unite in the social prayer meeting.

After this, in 1762, Mecklenburg county was established, west of Anson, between Rowan and South Carolina, and extending indefinitely westward. In 1767 a tract of land, containing 360 acres, was surveyed by Henry E. McCullock, agent for George A. Selwyn, to Abraham Alexander, Thomas Polk, and John Frohock, as trustees and directors of the town of Charlotte. As the people named their county after the native county of the new Queen of George

III, who ascended the throne in 1760, so they named the county seat, Charlotte, after the Queen herself. Very loyal indeed were the hearts of these Scotch-Irish colonists, and ready to honor their sovereign in every way that was proper. But very brave and independent, when loyalty failed to secure protection.

Soon after the incorporation of the town, the court house was erected, at the intersection of what are now known as Trade and Tryon streets. This building was constructed of logs placed upon the top of brick pillows, some ten or twelve feet high. A flight of steps from the outside rose to the courtroom above, while the ground floor—literally such—was used as a place of worship. Here, perhaps, Craighead, who lived about eight miles north of Charlotte, on the Salisbury road, may have preached a few times before his death. After him, Balch of Poplar Tent, the scholarly McCaule of Centre and Hopewell, the polished Joseph Alexander of Sugar Creek, and Hall and Hunter and McCorkle, may have administered occasionally in this rude hall. But Charlotte was near to Sugar Creek, and its people members of that church, and from their own pastor they would receive their principal instruction.

It was from the steps of this court house, that Col. Thomas Polk, at noon the 20th of May, 1775, read the famous Mecklenburg Declaration of Independence, antedating by more than a year the general declaration issued by Congress at Philadelphia. And though this declaration did not result in the immediate liberation of the people from the English yoke, since its leading actors, finding themselves in advance of their countrymen and unsupported, were forced to resume their allegiance and quietly submit a little longer, yet the fires of liberty still smouldered in their bosoms, ready to blaze forth when the tocsin sounded the call to arms. In due time they took their places in the army of freedom and many of them gave their lives for the cause of Independence. Of the twenty-seven signers of the Mecklenburg Declaration, ten were Presbyterian ruling elders, and all the rest were connected with the Presbyterian congregations of Mecklenburg, while the document itself is suggestive of the Scottish "Solemn League and Covenant."

At this period Charlotte was a small village containing about twenty houses built on two streets which crossed each other, at what is now appropriately named "Independence Square." This number of houses suggests that there were then about one hundred inhabitants.

After the death of Rev. Alexander Craighead, in 1768, the Rev. Joseph Alexander, a nephew of John McKnitt Alexander, a fine scholar,—a graduate of Princeton, became pastor of Sugar Creek Church, and Principal of its Academy. Through his influence, coupled with that of other leading men, the Colonial Legislature wanted a charter to Queen's College in Charlotte, and though this charter failed to receive the royal sanction, the institution was kept up for a season, under the care of Dr. Isaac V. Alexander, and after him under Mr. Robert Brownfield. In 1778, Rev. Alexander McWhorter, of New Jersey, was chosen to preside over the institution, now called Liberty Hall, and the following year he removed to Charlotte. An earnest and zealous

evangelist, no doubt he continued to exercise the functions of the ministry while he taught in the Academy. But his stay was brief. In the autumn of 1780 the invasion of Lord Cornwallis put an end to the exercises of the Academy, and Dr. McWhorter returned to New Jersey.

In 1787, Rev. Samuel C. Caldwell, son of Rev. Dr. David Caldwell, of Guilford, and grand-son of Rev. Alexander Craighead, was licensed by Orange Presbytery, and spent most of his time for five years in Sugar Creek and Hopewell Churches. He was ordained in 1792 over these two churches, but in 1805 he relinquished Hopewell and gave one-fourth of his time to Charlotte, for a season. In describing the character of the preaching of Mr. Caldwell and his associates of Concord Presbytery, Dr. Foote thus characterizes them: "Hall of Iredell came down like a torrent—a storm—a tempest; his friend, Wilson, of Rocky river, poured out his common sense views of the gospel like a steady day's rain; his neighbor, Robinson, of Poplar Tent, was like a summer day, with a storm of lightning and thunder, rending the oaks; Wallace, of Providence, like a hot sun melting by its direct rays; while Caldwell, of Sugar Creek was like the sunshine and showers of April." But the beloved pastor passed to his rest October 3, 1826, in the 59th year of his age.

The next year, 1827, the Rev. R. H. Morrison became the pastor of Sugar Creek, giving one fourth of his time to the people of Charlotte. He remained at Sugar Creek until 1837, when he became President of Davidson College. His relation to the Charlotte people ended, however, in 1832, and from that period onward the history of the Charlotte Church must be sketched by itself.

For many years there was no church building in the village, the people being content to worship in the neighboring churches. About the year 1824, or 1825, however, the first church edifice, a brick structure, was completed, on or near the site of the present church, the Rev. Jas. McRee preaching the dedication sermon. On the 11th of January, 1832 the Rev. Abner J. Leavenworth, with his family, arrived in Charlotte for the twofold purpose of conducting a female seminary and preaching to the Presbyterian congregation, though there was yet no organized church in the town. In the summer of this year (1832) an interesting revival of religion occurred under the preaching of two Baptist clergymen—Rev. Messrs. Furman and Barnes, assisted by Mr. Leavenworth. On the fourth Sabbath of August, 1832, the

of Charlotte was organized with thirty-six members, with David Parks and Nathan B. Carroll as ruling elders. In January, 1833, Mr. Leavenworth became the regular supply of the church, and afterwards was elected and installed pastor, the installation taking place May 3, 1834. At this service Dr. McWhorter preached the sermon and Dr. Robinson delivered the charges. About the same time Wm. E. McRee and Jos. Sumner were elected and ordained ruling elders. In 1835, Alexander Graham, and in 1838, Dan Alexander were elected to the bench of elders. After a service of eight years, Mr. Leavenworth removed to

Petersburg, Va., and was succeeded by Rev. J. F. W. Freeman as supply who continued to serve the church until 1845. In 1842 James H. Orr was ordained ruling elder.

Up to this time the membership continued very small, there being in 1845 only two ruling elders, and 28 members.

[July 23, 1879]

FIRST PRESBYTERIAN CHURCH, CHARLOTTE—Continued.

The Rev. Cyrus Johnston

was installed pastor of the Charlotte Church on the 23rd of May, 1846, and at the same time became Principal of the Female Institute. For five years he continued to serve both the church and the school. But in 1850 he gave up the school and devoted himself entirely to preaching. In the ten years of his ministry here the membership increased from 28 to 118; a net increase of 90, or an average of nine per year. The church in the meantime had been thoroughly organized, trained to benevolent work, and became thoroughly self-supporting. In 1854 the congregation gave to church purposes, including pastor's salary $2,361.00.

CYRUS JOHNSTON, of Scotch-Irish lineage, was born in the northeastern part of Mecklenburg, N. C., in 1798. In conformity with a rule adopted by many of the well-to-do Presbyterian families of that day, to set apart one son and prepare him for the ministry, Cyrus, the eldest of seven sons, received early advantages of education. He was prepared for college at the Rocky River Academy, by the Rev. John Makemie Wilson, D. D., and was graduated from Hampden-Sidney College, Virginia, in 1821, with the first honors of his class. Returning home he studied theology under the Rev. John Robinson, D. D., of Poplar Tent, and was licensed by Concord Presbytery, in 1823, and ordained by the same in 1824. For about fifteen years after ordination, Mr. Johnston preached at Bethesda, Cedar Shoals and Mt. Pleasant churches, in Bethel Presbytery, South Carolina. From this field he returned to Mecklenburg, N. C., in 1839, and preached at Providence and Sharon churches, at the same time teaching a flourishing school at Providence. From thence he removed to Charlotte in 1845 and took charge of the Female Academy, and on the 23rd of May, of the following year, he was installed pastor of the church at that place. Here he spent the remainder of his life, working for the Master, now passing through the furnace of affliction, and now rejoicing in the outpouring of the Spirit upon his labors. Not long after he went to Charlotte, five of his children—three nearly grown—were called away from earth, and his heart was filled with sorrow. The last few years of his ministry were signalized by two gracious revivals in his church, one in the summer of 1848, and the other

in the fall of 1853—the latter under the preaching of the Rev. Dr. Daniel Baker, of Texas. Many of the neighboring churches were refreshed at the same time, and in a number of them Dr. Johnston rendered efficient services. At one of these meetings, held at Bethphage church, Dr. Johnston and Rev. D. A. Penick preached for a number of days at a campmeeting. One of Dr. Johnston's sermons was peculiarly searching, and through its influence a number of professors were driven to doubt their acceptance of Christ. Upon being approached upon the subject by one of these, Dr. Johnston stated that his aim was to upset the hope of every careless church member. The ministers were regarded with great affection and reverence, and a gentleman present said that they seemed to him to be like Paul and Barnabas of old. But the faithful minister was drawing near the close of his labors, and he was called from earth in a sudden and mysterious way. Being low of stature, thick-set and somewhat corpulent, he had had several premonitions of apoplexy. On the 25th of January, 1855, after a somewhat uneasy night he rose and started from his home to solemnize a marriage, at some distance from home. The Rev. Albertus L. Watts, of Steel Creek, had been asked to perform the service but his death occurred on the 23rd, two days before, and the party had then engaged Dr. Johnston's services. But again they were disappointed, for just as the omnibus was starting from his door to convey him to the station, he fell forward, and in a few minutes expired.

Dr. Johnston was a fine classical and mathematical scholar, a sound theologian, a skilful casuist, and an earnest and powerful preacher. His last years, being free from the distraction of teaching, were characterized by increasing zeal for the advancement of Christ's kingdom. As a trustee of Davidson College, he worked earnestly to raise that institution to a higher grade of scholarship and usefulness, and it was during the latter days of his life that important changes for the better were made. His services in Charlotte were eminently useful to the church, and the period of his ministry may be regarded as the turning point in the history of the church, assuring its success by perfecting its organization and making it self-supporting. He was also a strong and somewhat active advocate of internal improvements, and he did not hesitate, at suitable times, by public address, to encourage the people to undertake the building of railroads and plank roads. He was fearless in denouncing immorality in every form. Having one day preached a sermon that laid bare some prevalent evils, one of his congregation declared that he would never go to hear him again. Upon being told of this, Dr. Johnston remarked that he ought to come back; for on the next Sabbath he would hear much severer things than he had heard before. Curiosity, or a better mind, led the offended hearer back the next Sabbath, and he was so impressed with the truth of the preacher's remarks, that he became a stronger friend than before.

Though American-born and educated, Dr. Johnston had a very broad Scotch accent, and a peculiar pronunciation of some words, that was striking and somewhat unpleasant to strangers, but did not attract the notice of his constant hearers.

After a few months of vacancy, during which the Rev. Thomas P. Johnston

preached part of the time, the church united in calling the Rev. A. W. Miller, of Fishing Creek church, Bethel Presbytery, as their pastor, in July, 1855. He accepted the call, and continued to serve them with acceptance for nearly two years. At the expiration of this time he removed to Petersburg, Va., the Presbytery dissolving the pastoral relation April 16, 1857. From November, 1857, until April 1862, Rev. Alexander Sinclair was pastor of the church. During these five years the membership increased from about 150 to 228. After Mr. Sinclair's resignation the church was supplied for a time by Rev. Dr. Kirkpatrick, President of Davidson College, and then by Rev. R. Burwell, Principal of the Charlotte Female Institute. In 1884 Mr. Sinclair again served the church for a season, but was led to resign by the state of his health.

In October, 1865, Rev. A. W. Miller was a second time installed pastor of the Charlotte church, and continues laboring there to this day. The membership has increased to 317, and the church is now the strongest and ablest in Western North Carolina, and perhaps the most influential church in the State. In 1878 the church reported $5,186, as paid for church purposes, including pastor's salary.

Near the beginning of Dr. Miller's pastorate, in 1856, it was found that the church building was too small to accommodate the congregation, and it was determined to remove the old building and erect a new one. The result was the present beautiful and commodious church, which was completed in 1858, at a cost of about ($20,000) twenty thousand dollars. In 1875-'76 the congregation erected a neat and comfortable manse on the church lot, at a cost of about ($5,000), five thousand dollars. The church, surmounted with its tapering spire, and accompanied by its tasteful manse embowered with venerable oaks, in a spacious square, presents a beautiful and attractive scene to the attentive visitor passing up Tryon Street.

Some years ago this congregation undertook a mission enterprise in the western part of the city, erected a suitable building of wood, and have been carrying on a day school and a regular Sunday School there, which have been a blessing to that part of the city.

Thr [sic] Second Church.

For nearly fifteen years the city of Charlotte has been growing rapidly, increasing from about 3,000 to 8,000 inhabitants or more, the centre of an important railroad system, trade increased, and the people gathered there from many points. Situated in a Presbyterian county, and surrounded by counties both in this State and Sonth [sic] Carolina, where there were strong Presbyterian churches, it came to pass that the incomers embraced many Presbyterians. As the population grew there was felt a necessity for a second Presbyterian church. Accordingly, a number of persons petitioning, the Presbytery of Mecklenburg, on the 22nd of October, 1873, organized the Second Church of Charlotte, consisting of thirty-three members. Within six month [sic] this little band increased to sixty, and in the spring of 1878, one hundred and six members were reported,

and $3,620 given to church purposes, including pastor's salary. Dr. Plummer, of Columbia Theological Seminary, at first was an occasional supply, preaching in the Court House, but on the 15th of October, 1874, the Presbytery received the Rev. E. H. Harding, as pastor elect of this congregation. They soon began to prepare for building a house, and securing an eligible site on Trade Street, two squares from Independence Square, they erected a commodious structure, of a style of architecture somewhat unique. Here by the blessing of heaven, they have continued to worship and labor, with every prospect of continued growth and prosperity. In the growing and enterprising city of Charlotte there is room for abundant work, and material for a large increase.

[July 30, 1878]

THE CHURCHES OF CASWELL COUNTY.

The county of Caswell was established in 1777, and lies along the Dan river next to the Virginia line, with Person county on the east, Rockingham on the west, and Orange and Alamance on the south. In the early days before the Revolution it was a part of Orange county, and its early history is therefore connected with the history of Orange. It was named after Governor Caswell, the statesman, soldier and patriot, and his name is worthily perpetuated by this noble county.

The land of this region is generally hilly, the water good, and the climate healthy. The Dan river bottoms, and the lowlands along County line, Hico and Mines Creek are esteemed for their fertility.

The county began to be settled some few years prior to 1750 and by 1755 there were eight or ten faimilies [sic] living in the bounds of the present county of Caswell. A family by the name of Reynolds, one by the name of Doolittle, and another named Barkston were among the first who ventured to make their homes in this wilderness. Then came others by the names of Lea, Graves and Peterson from Orange and Culpeper, in Virginia. These first settlers were in pursuit of fertile lands and good pastures—a region where a comfortable support could be made with the least labor. Tradition states that so plentiful was the cane at that day, in these vallies [sic], that the cattle kept fat all the winter without any other food than that which they could gather themselves. Wild game abounded in the forests, and the Dan and its tributaries were stacked with shad and round fish. It It [sic] was a plentiful land, but like the rest of the country was destitute of facilities for education, except such as were offered in the domestic circle. And in those rude, stirring times, it was hard to keep active boys, when not needed on the farms, away from the more congenial excitements of hunting and fishing, long enough to master Dilworth's spelling book, or the mysteries of arithmetic. As for the girls, it was not considered necessary that they should have such learning besides

an acquaintance with the details of cooking, washing, spinning and weaving. In an article published by a distinguished citizen of Caswell, Bartlett Yancey, Esq., in 1811, it is stated that for the first twenty-five years not more than one-third of the inhabitants could read, and scarcely half of that number could write a legible hand. During the next quarter of a century, from 1775 to 1800 a little more than half of the white inhabitants could read, write, and cipher as far as the "Rule of Three." After this period rapid progress was made in education as the facilities became better. In 1803 Caswell Academy, near the court house was established under the care of the Rev. Hugh Shaw, a Presbyterian minister, and Bartlett Yancey, then a recent graduate of the University of North Carolina, afterwards the distinguished lawyer, after whom the county seat of Caswell was named. A year later Mr. John W. Caldwell, a son of the distinguished Dr. David Caldwell took charge of this academy. In 1804, Hico Academy was established by the Rev. Hugh Shaw. These two institutions gave a decided impulse to the cause of education in Caswell.

Red House Church

The present church of Red House was first called Middle Hico. This and two other churches were called Middle, Upper, and Lower Hico, after a stream that runs through that region. Col. Byrd in the Westover papers gives the full name as Hycootomony, meaning the river where buzzards roost. Moni or Mony, being the Tuscarora word for water-course or river. By abbreviation the name became Hyco, or in modern days Hico.

This church is said to have been organized in 1755. It is evident, however, that churches in these days were not organized by committees of Presbyteries, in a regular form, as in modern days. Even licentiates sometimes organized churches, as James Creswell is said to have organized Nutbush and Grassy Creek before he was ordained. In other cases a few Christian men appear to have met upon their own motion, organized themselves into a church, and applied to be taken under the care of the Presbytery.

If Mr. Yancey is correct in his statement that only eight or ten families were settled in the county previous to 1755, it would appear that nearly all of them were Presbyterians, in order to provide materials for a church. As the Rev. Samuel Davies, who labored in Virginia from 1748 to 1755, had appointments in North Carolina, there is a strong presumption that it was he who planted the church in this border region and watered it with occasional ministrations for the first ten years. Between 1755 and 1760, Samuel Bell, with his two brothers and son-in-law, Donnell, came from Pennsylvania and settled in the forks of Hico, and a Mr. Black was their minister. Mr. Black probably labored in all this region for several years, between the time of Davies' removal and Mr. McAden's arrival.

In 1768 three churches, Hico (Red House) Dan River and County Line Creek sent up a call for the services of the Rev. Hugh McAden, who had been preaching for about ten years to the churches of Duplin county, North Carolina. Hugh

McAden was born in Pennsylvania, of North of Ireland parentage, and was graduated from Nassua [sic] Hall (Princeton) in 1753. He studied theology under Rev. John Blair, and was licensed by New Castle Presbytery in 1755. The same year he made an extended tour to the Carolinas. On the evening of July 29th, 1755 he reached Solomon Debow's on the Hico and preached there the following Sabbath. August 3rd, after preaching at an Episcopal chapel in South Hico, and at Vanhooks, he journeyed to Eno, Grassy Creek, Hawfields, Buffalo, in Guilford, Jersey Settlement, Thyatira, Fourth Creek, Rocky River, and into South Carolina. Returning upon the same line part of the way, he turned off into the Cape Fear and Duplin region, and thence to his home. He was ordained by New Castle Presbytery in 1757, and dismissed to Hanover in 1759. At a meeting of Hanover Presbytery, ten years later, at Buffalo church, Guilford, called to ordain David Caldwell and Joseph Alexander, March 2, 1768, Mr. McAden received his calls to the three churches above mentioned. Here he spent the remainder of his days. Somewhere about 1760, while preaching in Duplin, he was married to a Miss Scott of Lunenburg county, Virginia. His eldest child, Dr. John McAden was born in Duplin county, North Carolina, in 1763, and died in Caswell county, in 1845.

In this region for thirteen years he faithfully preached the Gospel. He is represented as a very systematic man. He spent one or two days each week in private study. Once every year, in company with his elders he visited every family in his congregations exhorting and praying with them. Once a year he collected his congregations at their churches for examination. When he walked in the fields he always carried his Bible with him, ready to be used at any moment.

On the 20th of January, 1781, he departed this life, leaving behind him a wife and seven children. He was laid to rest in the graveyard of Red House church. There is a row of graves running off south from the east end of the church building that are said to be the resting place of the McAden family. The last one in the row that is marked by a stone, but no name on it, is known to be Dr. John McAden's grave. By the side of this grave there is a sunken place, like a very old neglected grave, which the Red House people say is the place where the great pioneer preacher, Hugh McAden lies buried. He who was among the first to sow the seed of the Gospel in Duplin, New Hanover, Caswell and Pittsylvania, has no stone to mark his grave. Unless some one who cherishes his memory shall soon place a memorial there to tell the living what precious dust lies there, a generation in the near future will be ignorant of the place where he sleeps. Poplar Tent, a few years ago placed a monument over the grave of her first pastor, Balch; and Bluff has done the same for the venerated Campbell. So Sugar Creek might mark the grave of her Craighead, and Red House honor herself by erecting a stone to the memory of her McAden.

Two weeks after McAden's death, the British troops under Lord Cornwallis encamped in the yard of Red House church. As Cornwallis and his army always manifested a peculiar dislike to Presbyterian ministers, as being the cause of much of the stubborn resistence which he met at every step in North Carolina, so here they searched Mr. McAden's house, destroying many things, and

especially many valuable papers. This is much to be regretted, since we know how valuable of [sic] these papers—the Journal of his trip through the Carolinas —proved to be. For several years after 1781 we do not know who served the Red House church. Henry Patillo, David Caldwell and Jacob Lake were preaching in neighboring churches, and probably visited this church occasionally and administered the sacraments.

In 1789, Orange Presbytery received the Rev. Wm. Moore from the Presbytery of Hanover. In 1794 Mr. Moore is represented in the Minutes of the General Assembly as having charge of Middle Hico (Red House) with Upper Hico (Grier's) and Lower Hico (Barnett's or Caswell's, now extinct).

The Rev. Hugh Shaw appears as a licentiate in 1799, and began his labors in these parts, and, as already mentioned, established the Academy of Caswell and the Academy of Hico, at Red House. A few years previous to this a precious revival, under Mr. McGready's preaching in Guilford, had reached this region and produced exceedingly beneficial results in the churches on the Hico and Dan rivers.

For a great many years after this we have no record of this church. From 1828 to 1831 it is represented as vacant, but its membership ran up from 38 to 67, showing that there was probably a revival about 1830 or '31. In 1831 Red House had a stated supply, who is not named, perhaps that earnest and devoted servant of God, the Rev. Daniel A. Penick, who was then the minister at Milton.

Rev. A. D. Montgomery is designated as the stated supply of this church in 1836, and there were 70 communicants that year. The Rev. N. H. Harding, D.D. appears as the minister of this church in 1838. Rev. John Paisley took charge in 1841, and the membership was reduced to 29, indicating either a great falling off after a revival, or perhaps the removal of many families to the western country. This was about the time when the Cherokee lands in North Georgia were opened for occupation by white settlers and multitudes from North Carolina flocked to that fertile and salubrious region, leaving many of our old churches in a weak and dying state. Mr. Paisley remained here till 1845, when he left them and the church had another period of vacancy and its membership was reduced to twenty. In 1849 the Rev. S. A. Stanfield became connected with this church, with Griers and Spring Hill. With little intermission Mr. Stanfield continued to serve this church till the period of his death, January 14th, 1874. A good scholar, an original versatile and effective preacher and a courteous Christian gentleman, his labor of twenty-five years here doubtless resulted in great good to multitudes.

Rev. Thos. U. Faucette became the stated supply of Red House church in 1875 and continues to this date, 1882. The church now numbers 40 communicants, gives $100 to the pastor's salary and contributes to the benevolent causes of the Church. It has increased little or nothing in membership for the last fifty years, though served by earnest, learned and faithful ministers. Doubtless its limits have been contracted by the establishment of other churches around it, so that

it is impossible for it to grow unless the population should become more dense, or it should make inroads upon neighboring churches. Many of our old churches are in this condition.

The ruling elders of this church since 1858 have been, John P. Rainey, Sr., Richard I. Smith, J. W. McCain, John P. Rainey, Jr.; deacons, W. W. Taylor and Joseph N. McCain.

[February 8, 1882]

CHURCHES IN CASWELL COUNTY—Continued.

Another of the old churches in Caswell county is Bethesda, lying on the southwestern part of the county, and forming a charge in connection with Reidsville, on the Richmond and Danville Railroad. It was formerly called Hart's chapel, and subsequently Cobb's chapel, no doubt after prominent citizens in the neighborhood of the church. It was organized in 1765, about the time Mr. Black was preaching in the Forks of Hico, the same year that McWhorter and Spencer adjusted boundaries of the old churches of Concord Presbytery, from which their organization is dated. There is no record of its early ministers in possession of the writer, but it is known that Hugh McAden, three years after its organization, became the minister of three churches in that region, that David Caldwell was laboring in the adjoining county of Guilford, and Patillo at Nutbush and Grassy Creek in Granville. These with others, no doubt, nourished the feeble churches in their neighborhood, and helped them to secure the regular service of a minister of their own. A little further on Wm. Moore was preaching at the Hico churches, and a little later Hugh Shaw was teaching and preaching in the county.

The Rev. Ezekiel B. Currie, a pupil of Dr. Caldwell's, was licensed by Orange Presbytery, at Barbecue church, in March 1801, and not long after this he appears as the pastor of Bethesda, Bethany and Grier's but left them in 1809, to take charge of Nutbush and Grassy Creek, in Granville. Thus these churches enjoyed for about seven years the first labors of this earnest and devoted servant of God.

Mr. Currie was succeeded by the Rev. Wm. B. Meroney. He probably began his labors here about 1810, and continued here till his death in 1816. Meroney was born in 1760. When the Rev. John Robinson was teaching school, in connection with preaching, in Fayetteville, in 1800-'1, Mr. Meroney was his assistant in the school. He had been very thoughtless about religious matters, and was considered as opposed to all religious feeling. But in the wonderful providence of God, his very excesses were to be the cause of awakening him to the sense of sin and danger. After his conversion, though in his 43rd year, he entertained an earnest desire to preach the gospel. The Presbytery of Orange did not see its way clear to receive him, and referred the matter to the Synod of the Carolinas for instruction, in 1803. The Presbytery was directed to proceed

in this, and all other cases according to the requirements of the Form of Government. Mr. Meroney, it would appear, was put to study, to supply the deficiency of early education, and to pursue a course of theological learning for at least two years under some approved divine. All this required some six or eight years, and then he was licensed. In 1812 he is reported to the Synod as an ordained minister. Only five years remained for him to preach the gospel, and these be [sic] spent at Bethesda and neighboring churches. He was of an ardent temperament, and delighted in the excitement of campmeetings and revivals. He died in August 1816.

In 1816 John H. Pickard was licensed and installed over Bethesda and Stoney Creek churches. He was at that period thirty-three years old, and a native of Orange county. His early education was limited, and he never enjoyed the advantage of liberal studies. He was, however,an energetic preacher, and a humble, fervent Christian, and served the Master faithfully through a long series of years. It seems that in those old times men became useful and successful ministers in the Presbyterian Church, and found plenty of work to do, though not favored with a college education, or seminary training. It may admit of inquiry whether there are not now some earnest and godly men in the Church, somewhat advanced in life, who might labor with profit in the numerous vacancies of our Church, if encouraged to devote themselves to some special training, and particularly the constitutional course of two years under some approved divine. Of course the seminary training is better, but the private course might be pursued conjointly with some other occupation, by those who are so situated as to be unable to go to either college or seminary. This would increase the number of laborers.

But to return, Mr. Pickard's labors at Bethesda, and neighboring churches, with little interruption, lasted from 1816 till 1845, a period of thirty-nine years. In connection with his preaching Mr. Pickard conducted for a number of years, a school for young ladies at his home, employing competent teaches [sic] for the various branches. The story is told that somewhere about 1844 a couple of students of Union Seminary in Virginia found it convenient to visit Father Pickard on their way to and from the Seminary. The visit was all the more interesting to the young theologues in consequence of the presence of a bright and attractive young lady who was teaching in the school. On one occasion the young men expressed to this lady a desire to inspect Father Pickard's theological library. "O!" said she, "it is hardly worth while. The modern book in it is Josephus." This sally diverted them from their purpose. They did not see the library, but one of them succeeded in winning the hand of the young lady. She still lives and has taught, since then a great number of our southern Presbyterian girls.

Mr. Pickard preached also a part of the time at Haw River. The membership of Bethesda church during this period varied from year to year. In 1828 there were seventy communicants; in 1831 there were eighty; in 1834 there were eighty-three; in 1846 only forty.

When Father Pickard was laid aside from the regular work, in consequence

of the infirmities of age, about 1857, the Rev. J. W. Montgomery took charge of this field, continuing his labors here about nine or ten years. He was succeeded in 1866 by the Rev. Jacob Doll, who labored in this church in connection with Yanceyville. In 1874 the membership of Bethesda was seventy-three. In 1875 Mr. Doll took charge of Reidsville in connection with Bethesda. About this time the old church was much reduced by the removal of some of its members to the Railroad town, and the communicants numbered only thirty-five. Mr. Doll died in 1878, (April 27th) at the Presbytery at Newbern.

In 1880 the Rev. D. Irvin Craig took charge of this church. It now gives $135 to the pastor's salary, and contributes to the various causes of benevolence.

The ruling elders of this church from 1858 have been: Joshua Butler, Stephen Neal, Dr. Robert H. Scales, R. B. Watt. Deacons: A. S. Williamson, Dr. John Williamson, R. A. Montgomery and Wm. P. Watt.

Grier's.

Still another of the old churches in Caswell county is Grier's, formerly known as Upper Hico. The date of its organization is unknown, perhaps about 1770. In 1794 Wm. Moore preached at the three Hicoes. Meroney preached here from 1812 to 1816, and Mr. Pickard had it in his charge for at least part of his long service at Bethesda. In 1836 the Minutes of the General Assembly seem to place Thos. Lynch as the stated supply of Grier's. After this it was vacated until John Paisley in 1841 became pastor of Red House and Grier's, remaining at the latter place until near his death in 1845. Mr. Paisley finished his earthly labors while still a young man, in Eno congregation. Of him a member of Eno said, "He was not only a preacher in the pulpit, but his daily walk and private conversation savored of the spirit of his Master. His Bible classes were large and his examinations extremely interesting. His Master called and he with his lamp trimmed and burning was ready to go." "The aged minister goes down like a shock of corn fully ripe; the youthful servant leaves us in amazement, and wonder, and tears."

In 1849 the Rev. S. A. Stanfield became stated supply of Griers, and the Rev. John S. Grasty served it from 1852 to 1855, in connection with Yanceyville. In 1857 Mr. Doll had Griers and Yanceyville for his charge and continued thus till 1867. In 1867 and 1868 Mr. Stanfield ministered to Griers in connection with Red House. After this the church seems to have been vacant for six or eight years, and mostly so to the present day.

In his Centennial Discourse before Orange Presbytery in 1870, the Rev. Mr. Doll said, "Grier's is still in existence—has two good houses of worship, but a small membership. The time when it was organized is very uncertain. This church has a history very much like Grassy Creek, Nutbush and Red House. It has been a feeder for churches in the south and southwest. It has been almost broken up by the colonies that have gone from it."

The ruling elders of this church in late years have been: E. G. Mitchell and Robert Walton. Deacons, none.

Extinct Churches of Caswell.

Lower Hico, one of the churches named in the foregoing sketches was situated fifteen or twenty miles southeast of the Forks of Hico and was also called Barnet's because the region was first settled by Hugh Barnet and his friends—and sometimes Creswell's after James Creswell, its first minister. It has long since ceased to be a Presbyterian church, though its membership at one time was the most numerous in the State.

Bethany or Rattlesnake, was the name of another extinct church of Caswell. It was situated on the road leading from Milton to Yanceyville, and was for a long time a flourishing church. Near the close of the last century the Rev. Wm. Moore preached at this place and was succeeded by the Rev. Hugh Shaw, who in turn was succeeded by the Rev. Wm. B. Meroney, the minister of Bethesda and Grier's. Soon after his licensure in 1801, the Rev. Ezekiel B. Currie had charge of this church for about seven years. In 1830-'31 the Rev. Daniel A. Penick was the minister of Bethany in connection with Milton, and its membership was only twenty-four. In 1832 Rev. A. L. Watts preached to this church. In 1838 the name of Bethany appears on the roll for the last time for a season and in 1839 the names of Yanceyville and Gilead, with Rev. N. H. Harding as their minister appear for the first time. A part of the members removed their names to the new church of Yanceyville, at its organization in 1838, and a part to Gilead, a new church about five miles west of Milton. Gilead continued on the roll till 1859, when the name disappears. In the meantime Bethany re-appeared upon the roll as a living church for a season, but in 1863 this name also disappears from the roll. It seems that they were in such a precarious position for years, that the stated clerk was in doubt whether they were living or dead. If the Presbyteries would each sustain more evangelists, whose business in part would be to nourish and guide feeble churches, there would be fewer cases of extinction, and yielding up acquired territory to other denominations. The true policy doubtless is to entrench and hold every foot of ground already gained, as well as to make aggressions into new fields.

[February 15, 1882.]

MILTON CHURCH, IN CASWELL COUNTY—Continued. [*]

The town of Milton stands in the northeast corner of Caswell county on the Dan river, and very near to the Virginia line. The ground on which the town stands was covered with woods until about 1790. In 1796 a town was laid out by Asa Thomas and incorporated soon after.

[*See Appendix B, 8]

Very little attention was paid to religion for many years; but in 1821 a female academy was opened and Rev. Abner Clopton, of the Baptist denomination, took charge of it and remained three years, preaching statedly in the meantime. Upon his removal in 1823, Rev. A. D. Montgomery took charge of the school and preached monthly, for one year. At this time the ladies formed a "Fragment Society," and endeavored by their labors to raise money to build a house of worship, which was to be free until some one of the leading denominations should succeed in organizing a Church, and in that case the building was to belong to that Church. Bishop Ravenscroft then preached occasionally in the town, but the people were without stated preaching until 1826, Mr. Montgomery having gone to Red House in 1823. In the fall of 1825 the ladies had raised about eight hundred dollars, and a contract was made to build a church. At the same time a subscription was started to support a minister, with the understanding that every subscriber of four dollars or more should have a vote as to the denomination the minister should belong to. About $350 was subscribed, and when the vote was taken in October, 38 votes were for a Presbyterian, and eight for an Episcopal minister. Rev. James W. Douglass, then of Murfreesboro, was invited, and commenced his labors in March, 1826. On the 7th day of May, Martin P. Huntington, Mary Oliver, Ann B. Owen, Rena Coalson, Sarah New and Sallie Patrick were received on examination, and Margaretta Smith, a teacher in the school and a very energetic Presbyterian, from Philadelphia, was received on certificate. These persons were associated by public covenant, as "The Presbyterian Church of Milton."

On the 11th of June, (1826), Susan Huntington, Sarah G. Cook and George W. Kent were added, and on the 29th and 30th, John W. Warmoth, John B. Ponsonby, Pamelia Nunnally and Henry J. Foster were added. On the first of October, Messrs. Huntington and Foster were ordained ruling elders, and the church, being fully organized, was received under its care by Orange Presbytery, at Stony Creek, October 5th 1826.

It is interesting as a part of the church's history, to read the "solemn covenant" entered into, and subscribed by every member of that church. As a number of our churches still require newly received members publicly to make such a "covenant," this one of the Milton church is given below:

"I do now, in the presence of God, of angels and men acknowledge and accept the Lord Jehovah to be my God, the Sovereign of my heart and my portion forever; His co-eternal Son, the Lord Jesus Christ to be my Example for a holy life, and my Saviour from sin and death; and the Holy Ghost to be my Sanctifier, Comforter and Guide. To this glorious Trinity, Father, Son and Holy Spirit—one God—I do now heartily and wholly surrender myself and all I have, to be His, His only, and His forever.

"I do sincerely renounce the world as a portion, with all its sinful allurements, and in the strength of Christ, I do solemnly resolve that I will no longer walk in the ways of the ungodly; that I will and do condemn and renounce every sin, however gainful or pleasant; that I will endeavor to

perform every duty however new or difficult, and that I will make it my constant aim to become eminent in Christian knowledge, in personal piety and in general usefulness. To advance the kingdom of Christ in my own soul, in my family, in my neighborhood and throughout the world is to be henceforth the great concern of my life.

"And whilst I cherish a spirit of universal love towards all the followers of the Lord Jesus, I do promise particularly to study the unity, peace, purity, and growth of this church. I will consider it my duty to listen with a teachable and prayerful spirit to its instructions; to love, watch over, and pray for its members and its minister; to submit to all its lawful discipline, to attend diligently in all its ordinances; to avoid everything of an injurious or doubtful tendency, or which might cause another to offend, and to set an example of Christian conversation and Godly living to all my brethren."

The church building was dedicated on the 18th of February, 1827—the dedicatory sermon being preached by Dr. Wm. S. Plumer, who was then located in Danville. His text was I. Kings, viii: 27, "But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded."

Mr. Douglass resigned the charge of the church after a useful ministry of twenty-two months, and Rev. Daniel A. Penick, of Powhatan county, Va., was called and entered upon his labors on the first Sabbath in February, 1828. In the following April the statistical report shows the little band to have reached thirty-seven members. Mr. Foster having left, Warner M. Lewis was elected elder October 24, 1828, and Richard Bullock and Nicholas M. Lewis were elected elders in September, 1830. Mr. Lewis is still (1879) a member of session—having served the church nearly fifty years, and in all that time has never failed to be present at every meeting of session save six or seven.

On the 5th of July, 1835, Mr. Penick left Milton to take charge of Rocky River church, in Concord Presbytery, after a faithful pastorate of seven years. Many additions were made, but many losses by death and removal had also taken place, and the church reported only forty-five communicants.

In December, 1835, the Rev. Nehemiah H. Harding, D. D., was employed as stated supply, and continued with the church till the close of 1848—thirteen years. Dr. Harding's labors were blessed here, yet the church numbered only fifty-one communicants when he died. The impress of his deep earnest piety, and of his vigorous mind is plainly marked yet, and will no doubt be felt for many years to come.

Rev. Nehemiah Henry Harding, D. D.,

was born at Brunswick, Me., October, 1794, and in early life went to sea. He became in due time captain of a ship in the merchant service. This vessel traded with Newbern, N. C. His first deep religious impressions were experi-

enced while on a voyage. The night was dark and stormy, and the captain of his ship was too drunk to attend to his duties, and the command devolved on young Harding. While walking the deck of his vessel tossed by the furious storm, and not knowing how soon the sea might swallow the vessel and crew, he became convinced of his sin and danger. The convictions resulted in his conversion to God. He quit his seafaring life early, and went into business in Raleigh, N. C. Not long after this he began preparation for the ministry and entered the University of North Carolina about 1824 and remained there two years. In 1826 he went to the Theological Seminary at Princeton, and remained there two years. He was licensed by Orange Presbytery at Raleigh, November 6th, 1828, and preached for a year in Warrenton. He was married to Mrs. Hannah C. Callum in Raleigh, December 23, 1828. He was ordained by Orange Presbytery at Danville, Va., April 18, 1829, and was installed pastor of the Oxford church July 10, 1830. In December, 1835, he became stated supply of Milton, and remained there till the close of his life. He died February 17, 1849. He was the founder of Yanceyville church, and preached also at Bethesda a part of the time. His degree of Doctor of Divinity was given by Princeton College.

Dr. Harding was of commanding appearance, and the tone of authority imbibed on ship-board did not desert him in after years. Some of his brethren sometimes suspected him of the design of "walking the quarter-deck of Orange Presbytery." Decided earnest, courageous, he did nothing by halves. His sermons were plain, pointed and evangelical. He was eminently a man of prayer. As a pastor he was pre-eminent. He kept lists of people to be prayed for—one list for one week—another for another, and still another list of young people of his congregation to be prayed for every day. He was an impressive speaker—a talker, but no declaimer. In his sermons he seldom or never got through without shedding tears. He kept two handkerchiefs always in readiness. No wonder that his warnings and invitations were deeply impressive to others, since he himself was moved to tears for them! An instance of his decision of character is given, in connection with Dr. James Phillips. Upon a certain occasion Dr. Phillips was assisting Dr. Harding at one of his churches. In the afternoon service Dr. Harding told Dr. Phillips that they had just one hour to go on, and asked whether he could conclude in an hour. Dr. Phillips—not willing to be trammelled as to time, replied that he did not know whether he could or not. "Then," said Dr. Harding, "I can preach and conclude in an hour, and I will." He preached, and finished as he said he would. Orange Presbytery in those days contained a number of eminent ministers, genial, whole-souled, earnest men. While Dr. Harding was at Milton, Drs, Phillips and Mitchell were at the University, Dr. McPheeters, and after him Drs. Drury Lacy at Raleigh, Witherspoon at Hillsboro; and with them Gretter at Greensboro, Burwell at Hillsboro, S. L. Graham, E. B. Currie, Pickard, Doak, Paisley. The meetings of Presbytery were joyful reunions, still remembered by the lingering survivors.

But to return to the Milton church; we find that Mr. John Wilson was ordained ruling elder in November, 1839, and served till October 21, 1875, when he fell asleep in Christ.

On the 5th of January, 1849, Rev. Jacob Doll—of blessed memory—took

charge of Milton church as stated supply, and remained till 1853, when he removed to the Madison church. During his ministry, in 1851, Samuel Watkins and Benjamin Hines were elected elders in the places of Warner H. Lewis and Mr. Huntington, who had been removed by death. After Mr. Doll's departure, Rev. Wm. Paisley Wharton was called as pastor, and entered on his labors in the fall of 1854. The church now numbered fifty-four, and paid $600 as a salary. On the morning of August 3, 1856, Mr. Wharton preached an earnest sermon from Matt. v:6, "Blessed are they which do hunger and thirst after righteousness for they shall be filled." He was too unwell to preach at night, but spent Monday in pastoral visiting and distributing tracts. He became seriously ill on Tuesday and died on Thursday, August 7, 1856. Near the hour of death he sent a message to his people as follows: "Tell them, I die in the hope of that gospel which I have preached among you." His gentle, amiable Christian character had endeared him greatly to the people, and over his remains, which lie there yet, they placed a suitable marble slab. Mr. Wharton was a native of Guilford county, N. C., and was educated at the North Carolina University and Union Theological Seminary.

After remaining vacant until December, 1857, the church secured the Rev. S. A. Stanfield as pastor, in connection with Red House, five miles distant. He continued there until 1868, when the relation was dissolved. In June, 1866, Dr. Wm. Stamps, and in March, 1869, John W. Lewis were made elders. In January, 1871, the Rev. E. H. Harding (now Dr. Harding) began to preach to this church, and continued till the fall of 1874, when he removed to the Second church of Charlotte, N. C.

On the 20th of June, 1875, Rev. H. T. Darnall, of Amelia county, Va., was elected stated supply, and began preaching in September, 1875. After laboring there six years, Mr. Darnall became pastor of the Durham church October 17th, 1880, and shortly after Rev. T. U. Faucette became stated supply of the Milton church.

This church is now fifty-six years old and has been served by nine ministers. Its first house of worship was built where the cemetery now is, in 1826 —a substantial but small frame building. In 1837 it was sold, and a very neat brick church was erected lower down the street. Its membership is now eighty-seven. Its membership has never reached one hundred, but it has been much blessed by the Master, and has done much for His cause. A summary of all its contributions, including pastors' salaries, would amount to over $60,000, making an average of about $1,100 per annum. The church now owns a comfortable manse.

[This sketch is almost entirely from a MS. account prepared by Rev. H. T. Darnall, now of Durham, N. C.]

[February 22, 1882]

CHURCHES OF CASWELL COUNTY—Continued.

Church of Yanceyville.

The town of Yanceyville lies near the centre of the county, and was named after one of the most distinguished sons of the county—Hon. Bartlett Yancey. Mr. Yancey was one of the early students of the University of North Carolina, for a while a classical teacher, then a leading lawyer, and subsequently a distinguished member of Congress. After his death, which occurred in 1828, his fellow-citizens named the county seat in his honor. The town has never become very populous—the whole township, by the census of 1870, counting only 826 white inhabitants, and 1,371 colored.

About 1838-'9 the Presbyterian church was organized in the village, under the care of Dr. Harding. It is first reported in 1839, as consisting of fourteen members, all received by certificate. The most of these came from the old church of Bethany that was dissolved at that time. Dr. Harding then had in charge the church of Milton, and took charge also of Yanceyville till 1848—a period of ten years. The membership was small rising from fourteen to thirty-seven. In 1843 there was an addition of sixteen members by examination, indicating special religious interest that year.

During the year 1849 the Rev. Jacob Doll preached to this church, and was followed in 1850 by Rev. John S. Grasty—now Dr. Grasty of Missouri—who was installed pastor this year, and continued in this relation until 1856, when he removed to Fincastle, Va. The last year of Mr. Grasty's pastorate there were fourteen additions to the church, and the church gave $1200 for congregational purposes, probably for the erection of a new church.

Mr. Doll returned to this church in 1857, and continued to serve them during a term of eighteen years. The membership in 1857 reached as high as fifty-eight, but in 1874 it was reduced to seventeen. In 1875 Mr. Doll removed to Reidsville, and Yanceyville was vacant. But the following year the church secured the services of Rev. H. T. Darnall, in connection with Milton. Mr. Darnall remained till 1880, when he removed to Durham, and Yanceyville became vacant once more. Thus for a period of forty-three years this church has been served by five earnest and faithful ministers, with only two or three years of vacancy. In 1880 it numbered twenty-five members.

The ruling elders since 1858 have been: James Mebane, Alex. McAlpine, Dr. N. M. Roan, and A. C. Lindsay. It does not appear to have ever had any deacons.

Rev. Jacob Doll

who served this church for nearly half of the time it has existed deserves at our hands a more thoughtful notice than we are able to give. He was born in

Martinsburg, Va., (now West Virginia) in 1810, and studied theology at Union Seminary, Va., having Rev. Edward Hines, his life-long friend for a classmate and bosom companion. Mr. Doll was licensed by Winchester Presbytery in 1841 at the age of thirty-one years. Next year he came to North Carolina and began his life work among us. In 1843, July the 8th, he was ordained by Orange Presbytery, and took charge of Oxford and Louisburg churches, remaining there about five years. In after years he preached at Grassy Creek, Milton, Yanceyville, Madison, Bethesda and Reidsville, spending the thirty-six years of his ministerial life in Granville, Caswell and Rockingham counties, along the Dan river, and making his name a household word in all that region.

In 1841 he married Miss Jane Price, of Prince Edward county, Va., who,with two children, survives him. At the age of sixty-eight he was still to appearance in a state of perfect health. In April 1878, he attended the meeting of Orange Presbytery at Newbern, and opened the meeting with a sermon. For two days he attended to his duties as stated clerk, but on Saturday was slightly indisposed. At dinner hour, being in his room, and seated on the bed, he fell back and expired suddenly. It was a sad day for Orange Presbytery, and as the news passed over the State, a sad day in hundreds of households for he was beloved by all who knew him. As a preacher Mr. Doll was plain, doctrinal, earnest. His discussions followed the track of the orthodox theologians and commentators, and were always scripturally Calvinistic. Believing that new doctrines and views were not apt to be true, he preferred the old doctrines. But he preached them with all the earnestness that men proclaim what they consider new discoveries. At his last Presbytery he told a brother that he did not like to preach "opening sermons," because it was difficult to go from his knees to the pulpit, as was his custom at home.

Mr. Doll will long be remembered as the finished and model parliamentarian, and thoroughly accurate and intelligent stated clerk. His long experience as clerk of the Presbytery and the Synod, had made him thoroughly acquainted with the constitution and discipline of the Church and her rules of order. As a moderator he was skilful and efficient. Perhaps no man ever took hold of the helm of a ship or seized the reins of a spirited team with a truer joy than Mr. Doll guided a deliberative body through some tangled web of amendments, commitments, references and previous questions. Many will remember an event that took place at the Synod at Newbern in 1867. The moderator had retired for a short time, leaving Mr. Doll in the chair. He at once began to drive on the business—motion after motion was put, item after item was finished in rapid succession. When the moderator returned after a brief absence, Mr. Doll had finished the business, completed the final roll call, marked the moderator absent without permission and was on the point of adjourning the Synod. When the moderator desired to have his name erased from the list of absentees, he was cooly informed that he could render his excuse at the next Synod—it was too late now. There the name still stands.

As a brother beloved in the Lord, Mr. Doll stood high in the affections of all. He was benignant, kind, noble, winsome. He was singularly free from envy, bitterness, censoriousness. He was one of the most cordial and ap-

proachable men of his generation. He was gentle, easy to be entreated, without partiality and without hyprocisy [sic]. And yet he could be stern and inflexible where principle was involved, not hesitating to rebuke sin and to denounce popular errors wherever found. With a wide acquaintance and an observing habit, he knew men and things more than books. With an inexhaustible fund of reminiscences and anecdotes, he was a pleasing companion, and his presence gave cheerfulness to the social circle.

Stony Creek.

Two or three streams rise in the southwestern corner of Caswell county and flow south through Alamance county into Haw river. The principal one is Stony creek. This region was settled by a number of Scotch-Irish families. Out of these families a church was organized in 1770—the same year that the Presbytery of Orange was constituted. This church, during its 112 years of existence has had a wonderfully varied history, sometimes in prosperity, sometimes in adversity, its membership varying from thirty-five to seventy-five.

From 1789 to 1791 the Rev. James McGready, the great revivalist, preached at Stony Creek, and along the Haw river, and great excitement prevailed through all this region. Mr. McGready, though born in Pennsylvania, was brought up in Buffalo congregation in Guilford county. His education was finished under Dr. McMillan, the founder of the school that afterwards became Canonsburg College. He was licensed by Red Stone Presbytery in 1788 along with John Brice, James Hughes and Joseph Patterson. Laboring for a short while in Red Stone Presbytery, he returned to North Carolina the same year and a revival quickly commenced under his labors. While he was in Pennsylvania he had heard such warm and earnest preachers as Rev. Joseph Smith, Rev. Thaddeus Dod and others, had imbibed their spirit, and adopted their methods. Of Mr. Dod some one said, "His manner had strange power about it, totally indescribable. His voice was now like thunder, and now like the music of heaven." Rev. Samuel Porter said of him: "I never heard a man who could so completely unbar the gates of hell and make me look so far down into the dark bottomless abyss, or so throw open the gates of Heaven and let me glance at the insufferable brightness of the great white throne." With such models before him, while he was studying for the ministry, with the full conviction of his own conversion to God, and an overwhelming persuasion of the reality and importance of divine things, and perfect fearlessness in denouncing the lifeless formality that prevailed in the churches, Mr. McGready threw all his power into his work, and was soon surnamed Boanerges by the people. Revival after revival followed his preaching, and the tide of overflowing iniquity was arrested. But his bold and almost defiant tone made him enemies as well as friends, and after a few years he felt impelled to remove to a new field. That field was Logan county, Ky., where we find him in the opening years of the present century. While laboring in North Carolina, Ezekiel B. Currie was converted under his ministry, and partly educated by him, and his attention directed to the ministry. In their time the labors of Mr. Currie were signalized by repeated revivals.

In 1796 Mr. McGready removed to Kentucky, and in 1800 the great Western Revival commenced under his preaching and that of Wm. Hodge, also from North Carolina, and a convert under McGready's preaching. There were great numbers brought into the church during this revival, and the remote result was the establishment of the Cumberland Presbyterian church. Neither McGready nor Hodge however went into new organizations, but remained with the old Presbyterian Church to the end. In 1818 McGready was laboring as a missionary, and founding churches in the territory of Indiana.

After McGready left North Carolina we have little account of Stony Creek for a number of years. In 1809 the church was vacant, and in 1814 it is not named in the records. In 1828 the membership was twenty-eight.

In 1830 Rev. John H. Pickard took charge of the church along with Bethesda and Haw River and continued his labors there until 1852, a term of twenty-two years.

In 1854 Rev. Thomas Lynch took charge of Stony Creek and Bethlehem and remained for about ten years. After he left the church was vacant until 1868, when the Rev. Archibald Currie became stated supply for a couple of years. After another vacancy of three or four years, the Rev. W. B. Tidball began preaching at Stony Creek in 1875 and continues there till the present (1882.) The present membership is forty-two, and the church contributes to all benevolent objects, reports $75 given to the Pastor's salary, and has no Sabbath school.

The Ruling Elders of Stony Creek since 1858 have been Messrs. Thomas Moore, Jno. W. Wilson, Hugh Ecton, John H. Wilson, Wm. Brannock, Freeman Leath and A. J. Hughes.

[March 1, 1882]

HAWFIELDS CHURCH

The Westover manuscript says, "Between the Eno and Saxapahaw rivers are the Haw Old Fields, which have the reputation of containing the most fertile high land in this part of the world, lying in a body of about fifty thousand acres." This passage was penned about 1730, and was derived from reports of indian [sic] traders from east Virginia. Lawson, the historian, who passed through this region in 1701 calls the river "Sissipahaw." The region is not named as some would suppose from the abundance of haw trees, but from the last syllable of the name of the river. The region was named "Haw Old Fields," as early as 1730, before a white family had ever settled there, doubtless because it was adjacent to Haw river and was prairie land, destitute of trees, and covered with grass, like the old fields that are turned out of cultivation. In process of time it was called "Hawfield."

This region is situated in the northern part of Alamance county, originally a part of Orange county, near the centre of the State, and began to be settled about 1740. The names of Mebane, Cameron, Montgomery, Ray, Lindley, Nash, Burke, Cain, Craig, Allison, Waddell, Holt, Strudwick, Hodge, Mangum, White, Sheppard, Wilson, Courtney, Bingham, Scott, Burke, Graham, Jones and Patterson, are familiar in the counties of Orange and Alamance. This region was distinguished in early times as the birth-place of the Regulation insurrection, and on the banks of the Alamance was fought the first battle between the Regulators and Governor Tryon's forces, May 16, 1771. They were a liberty loving people, and they or their ancestors had suffered persecution for conscience sake on the other side of the Atlantic, and were jealous of their right in their new home. Among their first enterprises after their settlement in North Carolina was the establishment of churches. In less than ten years after their arrival there was a line of churches from Grassy Creek, near the Virginia lines, to Steel Creek and Providence, near the borders of South Carolina. The second in age of these churches is

Hawfields.

This church was organized in 1755. It is situated in Alamance county, six miles east of Graham, the county seat, and four miles south of Mebaneville. It is not certainly known who organized the church, neither do we know the number or names of its original members. Tradition says that its two original elders were Thomas Gill and Mr. Ray. But the following is a pretty accurate list of its

Ruling Elders.

First part, without date of ordination, Thomas Gill, Mr. Ray, Alex. Russell, Joseph Baker, Thomas Tate, Stephen Glass—who was clerk of session—Samuel Kerr clerk of session from 1836 to 1851—Samuel White, Samuel Tate, John Faucett, Samuel Kirkpatrick, John Nelson, David White, John Scott, Samuel Scott, Stephen White, ordained in 1842, still living; James Johnston, David M. Mebane, Henderson Scott, Geo. W. White, ordained in 1850; Robt. Wilson, George Allen and Dr. B. F. Mebane, ordained in 1860; Dr. Alex. Wilson, T. C. Johnston and Armstrong Tate, ordained in 1874. Six of these elders, viz.: Stephen White, Geo. W. White, Joseph Tate, Dr. A. Wilson, Thomas C. Johnson [sic] and Armstrong Tate are still elders of this church (1881).

There were no deacons in the church previous to 1866. In December of that year Jere. Bason, Wm. C. Johnston, S. A. White, Thomas B. Thompson, John Bason, and W. Kerr were elected and ordained to the office of deacon, and T. B. Thompson was chosen treasurer. In 1874 C. J. Kerr and Robert Sharp were ordained deacons.

Ministers of Hawfields.

The Rev. Hugh McAden's journal states that on Friday, the 22nd of August, 1755, he rode from Mr. Anderson's on the Eno to the Hawfields where he preached on the fourth Sabbath, "to a considerable large congregation, chiefly

Presbyterians, who seemed highly pleased, and very desirious [sic] to have the Word preached again on Tuesday, the people came out to hear quite beyond expectation." On his return journey, Mr. McAden preached again at Hawfields, Tuesday 27th of April, 1756. It is probable that the church of Hawfields was organized sometime between August 1775 [sic], and April 1776 [sic], as the result of Mr. McAden's visit. The people were encouraged by these visits, and the next year they applied to Hanover Presbytery for supplies, but no regular minister was obtained until 1765, when they again applied to Hanover Presbytery, this time especially for Rev. Henry Patillo. The churches of Eno and Little river united with Hawfields in this call and Mr. Patillo came. "Patillo," says Gillett, "had been a student under Davies, and had been licensed by Hanover Presbytery in 1757. As a patriarch of the Presbyterian Church in North Carolina his name is worthy of more than a passing mention. Of large frame and somewhat coarse features, but honest and candid to a proverb, his genial spirit and freedom from all assumption bound the hearts of others to him and made them forget the plainness of his countenance and homeliness of his manner in the integrity of his heart and the fervent simplicity of his purpose. He was above the influence of all merely earthly consideration. He confessed no attachment to anything of a perishable nature except books. He was always poor, and never envied wealth. He sustained himself in his preparation for the ministry by teaching the children of his neighborhood. His dwelling—for he was married at the time—was a house of sixteen feet by twelve and an outside chimney, and an eight feet shed, a little chimney to it. Yet even thus he was well content." Mr. Patillo came to Hawfields in 1765 and left in 1774, laboring here for nine years, after which he removed to Granville county.

During the ministry of Mr. Patillo at Hawfields, an event of great importance to the Church in North Carolina occurred. This was the

Organization of Orange Presbytery.

The first Presbytery in the colonies of North Carolina was organized at Freehold, New Jersey, in 1705 or 1706, consisting of seven ministers, with Francis Makemie at the head of the roll. In ten years the number of ministers had increased so as to render it inconvenient for the General Presbytery to meet at the same place, and hence in 1716, it was divided into the four Presbyteries of Philadelphia, New Castle, Snow Hill, and Long Island. New Castle covered the whole southern region. In 1755 the Presbytery of Hanover was cut off from New Castle and in its turn covered the whole southern country. By the year 1770, Hanover Presbytery had so increased as to require a division, and the Synod of New York and Philadelphia, which was then our highest church court, set off seven members to constitute Orange Presbytery, and to occupy the territory south of Virginia. The petition for this division was prepared by Hanover Presbytery, then sitting at Buffalo church in Guilford county, N. C., in March 1770. The ensuing May the Synod granted the petition, and constituted the Rev. Messrs. Hugh McAden, Henry Patillo, James Creswell, David Caldwell, Joseph Alexander, Hezekiah Balch and Hezekiah James Balch, a Presbytery by the name of Orange, requiring them to meet at Hawfields church, then in Orange. Mr. Patillo was

appointed to open the Presbytery with a sermon. The time appointed was the 5th of September 1770.

It would be interesting if the scene enacted in that day could be reproduced. The house of worship was a log-building, or block house, situated about two miles east of the present church. As the congregation was one of the largest, we may conclude that the building was of considerable size, covered with shingles, with semicircular high pulpit, with a sounding board above it, at one side of the church. The time was early in September, when nature was at her full maturity. The leaves on the trees were full and strong, still green, glancing in the warm sunlight, and trembling in the breeze. The corn was full grown, the blades stripped off for fodder, and heavy-laden stalks tinged with yellow. The peaches, apples and melons were ripe and in abundance. The wheat, oats and rye had been harvested and threshed out. Sheep, swine and poultry were abundant, and in good condition. Plenty reigned in every house at that season. From a region ten miles square there came a hardy independent race of men and women. Not many carriages and no buggies were there. But on stout horses, came the elderly men, with their wives and daughters on pillions behind them. Some of them perhaps walked, and it may be carried their Sunday shoes in their hands till coming in sight of the church. Home-spun coats, vests, pants and gowns were the prevailing fashion. But their dress was peculiar in material and style. The fashionable men wore knee-breeches, with long stockings tied with garters, and their shoes decorated on the instep with large silver buckles. Perhaps there were some buckskin breeches there. Their hair was not shingled down to the scalp as at present, nor was it parted at the side, or cut round, or with scalp-locks, as in some former ages, but long, gathered into a queue at the back of the head and tied with a black ribbon, or perhaps an eel-skin thong. Broad-brimmed hats, laced or cocked into a triangular shape surmounted the head. There were perhaps some ruffled shirt fronts, with long tailed quaker cut coats, and very long waistcoats. Perhaps there were some silks and velvets, and fine large bonnets with flaring fronts, encircling sparkling eyes, rosy cheeks and smiling lips.

But the preachers were the cynosure of all eyes. There was the strong, rough, coarse-featured, but kind-hearted Patillo, the pastor, welcoming his brethren, and preparing to preach the sermon. Then there was the zealous, polite and affable McAden, still in the prime of life, with thoughtful face, and easy manners, making the acquaintance of all around him. And then there was Rev. David Caldwell, at the age of forty-five years, dignified, earnest, practical, with a constitution invigorated by early toil, and a countenance lighted up by intelligence, embracing in himself enough of energy for a half-dozen common men. Among these was Rev. Joseph Alexander, small in stature, lively in his movements, animated in speech, a bright, scholarly little man, still young in years, but by his vigor and acuteness well calculated to exercise an influence among his brethren. Among these was the young pastor of Poplar Tent, Hezekiah J. Balch. He had been preaching only about three years, but was a man of much influence. Five years later he was a prominent actor among the patriots of Mecklenburg, and helped to shape the resolutions of her famous convention

in 1775. He died early in 1776. Along with them there was another Hezekiah Balch, ordained the same year, (1770) and afterwards prominent in the Presbytery of Abingdon. He was probably too young to take much part in the Presbyterial exercises. Nor must we forget the gentle, amiable Creswell, ordained about five years before, the minister of Nutbush and Grassy Creek, and Lower Hico, or Barnett's, sometimes called Creswell's. These seven, or at least a part of them met at Hawfields on that September morning, heard Mr. Patillo's sermon, elected a moderator and clerk, and proceeded to business. But what was their business? Doubtless the work of organization consumed considerable time. But to those earnest pioneers in North Carolina, there was more important business than mere routine. They would have no reports on religion or statistics, no appeal cases, no commissioners to elect to the General Assembly, no reports for the Synod. Surely the great business before them was to devise ways and means to cultivate the vast field under their care, how to provide ministers for vacant churches, for Thyatira, Fourth Creek, Centre, Hopewell, Providence, Steel Creek, and the wide area of the Cape Fear. And no doubt they heard much good and spiritual preaching, and refreshed their souls with the precious gospel.

[March 8, 1882]

CHURCHES IN ORANGE COUNTY.

Hawfields—Continued.

Mr. Patillo having left Hawfields church in 1774, as before stated, was succeeded by Henry Debow—a licentiate of the Presbytery of New Brunswick. Mr. Debow was ordained by the Presbytery of Orange in 1776, and continued at Hawfields until his death in 1783. He was the first of the pastors to be laid in the Hawfields grave-yard.

The next regular minister of Hawfields was Jacob Lake, brother-in-law of Debow. He left the church about 1790 and settled in Kentucky, where he was afterwards associated with McGready, Hodge, and others.

Mr. Lake was succeeded by Rev. William Hodge, a native of old Hawfields congregation. As his birth-place was within the bounds of the new Cross Roads congregation; a fuller sketch of him will be more appropriately given in the account of the church. He was ordained and became the minister of Hawfields and Cross Roads in 1792. About 1799 he removed to Tennessee and thence to Kentucky. Many were gathered into the church through his preaching.

Mr. Hodge was succeeded in Hawfields and Cross Roads by the Rev. Wm. Paisley, under whose ministry, the great revival of 1801 commenced at Cross Roads, and extended the same year to Hawfields. Mr. Paisley was a native of Guilford county, and was ordained by Orange Presbytery in 1797, or 1798, and

in 1799 and was the pastor of Union and Lower Buffalo, in Moore county. From this charge he went to Hawfields and Cross Roads, and served these churches for about seventeen years, when he removed to Greensboro. The Rev. A. D. Montgomery succeeded him and remained about two years, when he was succeeded by the Rev. E. B. Currie. It will be remembered that Mr. Currie was licensed by Orange Presbytery, March 28, 1801, and served, first the churches in Caswell for seven years, and then Nutbush and Grassy Creek, until 1819, when he took charge of Hawfields and Cross Roads, of which he continued the pastor till 1843, nearly a quarter of a century, when he was released, on account of infirmities of age. He continued, however, to preach from time to time as his strength allowed. On the 4th of May, 1851, he went down in peace to the grave. "He was a modest man—a devoted Christian and a faithful pastor." God greatly blessed his labors among this people, and they cherished his memory with great affection. Having been born in 1768, he was 83 years old at the date of his death. He was buried in Hawfields grave-yard.

The memory of the elder citizens still teem with interesting recollections of Mr. Currie. He is represented as plain and blunt in address, sound in the doctrines of grace, and eminently peculiar in his views and statements. His illustrations were sometimes very homely as well as happy. Speaking of persons who think that they can serve God without joining the church, Mr. Currie would say, that an apple tree in the woods never bore much fruit, and the hogs got what little it did bear. When the Hawfields church superseded Mott's Psalms, and Hymns, by the Assembly's New Book, Father Currie gave his congregation from the pulpit some good advice as to the best method of preserving their books. He told them to oil the backs, where they were bent, with chicken oil, and that would keep them sound. When he was over seventy years old the congregation employed an assistant for him, Rev. A. G. Hughes. As a matter of course, the earnest young preacher's discourses were more popular than those of the plain and practical old servant, who had long since ceased to study, and always drew upon his old stores. But like most superannuated men father Currie could not understand such a perversion of taste, and finally determined to cease preaching to them altogether. He, however, gave them a Parthian shot in form of a farewell sermon at Cross Roads, from the text—John X.32, "Many good works have I shewed you from my Father; for which of those works do ye stone me?" Mr. Currie was of a mild and amiable disposition, a welcome visitor wherever he went, not much of a student, and not skilled in what is called a knowledge of the world, but at the same time possessing good administrative ability in ecclesiastical affairs.

Rev. Anderson G. Hughes

was the next minister of Hawfields church, and served it for about thirty years. On the 27th of May, 1843, Orange Presbytery allowed Hawfields and Cross Roads to employ Mr. Hughes as stated supply, and on the 21st of October of the same year ordained and installed him their pastor, the Rev. Messrs. E. B. Currie, Thos. Lynch and R. Burwell, with elders Giles Mebane and Saml. Kerr, constituting the Presbytery.

Mr. Hughes loved his churches and they loved him. He was proud of their character, and was ever ready to defend it. He was a thorough North Carolinian, and believed in his own State. He was conservative, a lover of the old paths, and in them he led his flock. Wherever he saw the prints of his Master's feet there he would adventure to set his own. He was a man of a tender and affectionate nature, and yet candid, honest, and as firm as a rock in the cause of truth. He was a man of much prayer, and as he grew older his earnestness became more marked. He was in the habit of secret prayer from early childhood, and would go out in the wheat fields to pray. He was brought up on a farm and loved the soil. A writer at the time of his death, stated that probably Mr. Hughes had won more souls to Christ than any other minister of Orange Presbytery. His record is indeed on high, but it is well for the Church on earth to preserve the memory of such good men as her precious legacy. After thirty years of service in the same charge, he was stricken down in the pulpit of Cross Roads church, on Sunday, June 15th, 1873, while preaching from the words, "Whatsoever ye shall ask the Father in my name He will give it you."

On the 15th of Nov. 1873, the Rev. Calvin Moore was installed pastor of Cross Roads church, and on the 22nd, pastor of Hawfields church, where he still continues to labor.

Hawfields is not only among the oldest, but also among the strongest churches in the State. In 1830 there were 118 communicants, in 1841, there were 199, in 1850, 253, in 1860, 224, in 1870, 173, and in 1880, 184. The falling off between 1860 and 1870 is accounted for by the transfer of colored members into churches of their own, at the period of their emancipation and enfranchisement.

Ministers from Hawfields.

Several ministers were born and reared in Hawfields and Cross Roads churches.

1. Rev. Wm. Hodge, from Cross Roads; a sketch of whom will be given under the title of the church.

2. The Rev. Geo. A. Russell, who was for some time the pastor of Carthage and Union churches, in Moore county, and afterwards removed to Tennessee.

3. Hawfields disputes with Alamance church the honor of giving birth to the Rev. John Matthews, D. D., who became pastor of Nutbush and Grassy Creek churches in 1803, and afterwards achieved almost a national reputation as author and theological professor, especially as author of the little book called the "Divine Purpose." On the other hand, the Rev. C. H. Wiley, D. D., himself a native of Alamance, and a historian and antiquarian by taste and practice, claims Dr. Matthews as a native of Alamance congregation, a pupil of Dr. Caldwell's and a member of his church. Dr. Wiley in his historical

address on Alamance church minutely describes an elaborate walnut pulpit made by Dr. Matthews in his early life, and presented to his pastor and teacher for Alamance church. Perhaps Dr. Matthews lived in each of these congregations at different periods of his early life.

Ministers Buried at Hawfields.

The cemetery at Hawfields bears in its bosom the precious dust of several earnest and faithful ministers of the gospel. Here the remains of the Rev. Messrs. Henry Debow, Ezekiel B. Currie, Alexander Wilson, D. D., so long eminent as a school and classical teacher in North Carolina, and Alexander G. Hughes. Over the grave of the Rev. Mr. Hughes, the people of his charge erected a neat monument, the inscription on which tells that he was born the 10th of Dec. 1810, and died June 15th, 1873.

Church Buildings of Hawfields.

The first house of worship was a log building situated about two miles east of the present church. When the second building was erected the log house was sold and the timbers were used in the construction of a still house. To such base uses may a sacred building sometimes come at last. However the Hawfields congregation, after strenuous efforts, succeeded in putting down the liquor traffic in this community, and then the timbers of their old church were rescued from degradation, and appropriated to the more noble purpose of furnishing foundation logs for a fence.

The second building was a large framed house that stood within the present enclosure of the cemetery.

The third building was erected about twenty five years ago, and is a handsome and commodious brick building.

Number of Members, &c.

In the session book, which begins with 1836, the names of about seven hundred members of this church are recorded. If all the names from the beginning were enrolled, the number would probably be double this sum.

This church, like a great many others in North Carolina, did a good work in the temperance cause, a half century ago, and many of the oldest members still speak with pride of having kept the old pledge to this day—and straightway say, "The old is better than the new,"—not the old wine, but the old pledge.

At Hawfields, in October, 1801, the first campmeeting in North Carolina was held. It was the "fall communion," and a precious revival having sprung up at Cross Roads two months previous, where Mr. Paisley was assisted by Rev. Messrs. David Caldwell and Leonard Prather, and two licentiates, Hugh Shaw and E. B. Currie. The people from Cross Roads were there, in their fervency

and hope. [sic] People from a distance came in wagons and remained on the ground all night. Religious impressions were very general and very deep, and many of them permanent. These campmeetings soon became common in the South and West. Log cabins were erected in a great square around the "Stand" and "Arbor," and the people remained four and five days and longer. The time was spent in public or private worship, and religious conversation. It was a kind of "Feast of Tabernacles," and oftentimes very profitable. But the promiscuous huddling together of neighbors and strangers without police regulations at length became a source of disorder and immorality, and after continuing nearly half a century the Presbyterians of North Carolina finally abandoned them. In a number of our congregations may still be seen the remains of tents and arbors, where a generation ago, the people assembled in campmeetings. The first campmeeting we hear of was held at Jasper [sic] River, Mr. McGready's charge, in Kentucky, the fourth Sabbath of July, 1800, one year before Hawfields campmeeting, and Mr. Hodge and Mr. McGee were Mr. McGready's assistants upon the occasion, all North Carolinians, and from Hawfields, Cross Roads and Alamance churches.

This account of Hawfields is based upon a MS. sketch furnished by Rev. C. N. Morrow, the pastor of Hawfields. For several facts and incidents Mr. Morrow is not responsible.

[March 22, 1882]

CROSS ROADS CHURCH.

Intimately connected with Hawfield's church, and in fact a daughter of that veritable mother church of middle North Carolina, is Cross Roads church. Its age, influence, and the stirring scenes enacted there in days gone by, and especially the careful and abundant information furnished by an intelligent ruling elder of that church, Mr. B. F. White, will justify an extended account of this church.

Cross Roads church is in Alamance county, two miles west of the Orange county line, at the crossing of the two great Roads leading from Mebanesville to Yanceyville, and from Hillsboro to High Rock. The church is built on a high sandy ridge in a beautiful oak grove, and is about five miles north of the railroad, between Mebanesville and Hillsboro. It is surrounded by a number of other Presbyterian churches. On the east are Eno and Fairfield churches, on the south, Hawfields and Mebanesville, on the west Stony Creek, and on the northeast, Griers or Hico. It is a wide region, and the congregation is scattered over about a hundred square miles of territory, embracing several churches of other denominations within its bounds. The congregation was originally composed of settlers from Pennsylvania and Maryland, who were of Scotch and Irish extraction, with a slight intermixture of English and Welsh. The leading family names were Mebane, Murray, Morrow, Moore, Bingham, Lynch, Bird, Barnhill,

(now called Barnwell), Faucette, Ray, Pickett, Pickard, Hamilton, Forest, Anderson, Ector, Eccles, Vincent, McAuley, Mitchell, Walker and White. Nearly all these names are well represented still in the church rolls. The population is composed chiefly of thrifty farmers, and the principal industry is the raising of fine tobacco. Instead of the cotton gin and cotton press, with its wide-spreading wings, which the traveller in the south counties will see on all sides; in this region he will see the tall tobacco barn, built of poles, chinked and daubed so as to be as near smoke-tight as possible, standing about in the fields, and edges of the groves. Instead of hearing the people talk about the "stand" of cotton, the grass, the army worm, or the boll bloom, or length of staple, he will hear them speaking of the plant beds, a good season to "set out" plants, "worming," "frenching," "cutting," the "case," "leaf," "lugs," and such like mysteries.

As the early records of Orange Presbytery were burnt in the house of Dr. Witherspoon, in Hillsboro, in 1827, it is impossible to fix the date of the organization of this church. In the "Manual" of Orange Presbytery, it is fixed at 1792, on the authority of an old book of statistics made up by some unknown stated clerk. The conveyance of the land by "James Morrow to Wm. Morrow, Alex. Anderson, Levi McCall and James Forest, elders of Cross Roads meeting house," is dated, March 6th, 1790. The organization must have been prior to this conveyance. Tradition has it that the congregation worshiped for some time under a rude shelter, a little east of the site of the old church. An aged lady, states that her father, Isaac Hall, made a chair, carved his name, and the date, 1784, on it, and presented it to the church; and this chair remained in the church till it was stolen in 1873. The organization was probably soon after the close of the Revolutionary war, under the ministry of Henry Debow or Jacob Lake, perhaps in 1783. The first regular minister of Cross Roads of whom we have any certain knowledge, was the Rev. William Hodge, under whom, in 1792, Hawfields and Cross Roads were united in one pastoral charge, and have continued united to this day—a period of ninety years.

Rev. Wm. Hodge

was a native of the Hawfields congregation, and was born between 1740 and 1750, soon after the first settlement of this region, within a few hundred yards of the place so well known as Melville, the seat of the famous classical school of Rev. Alex. Wilson, D. D. In early life Mr. Hodge was a farmer, but cherished for years a desire to preach the gospel. Being hindered from preparing for the ministry by adverse circumstances, the hope of attaining his wishes gradually faded from his mind, and he at length formed a matrimonial relation. The lady of his choice was Miss Charity White, sister of David and Samuel White, elders of Hawfields, and of that extensive family of Whites still residing in that community. Mr. Hodge quietly pursued the life of a farmer, until Mr. McGready came to that region and began to stir up the slumbering consciences of the people. Under this preaching, Mr. Hodge found his desire to preach rekindled, and although he was married, and verging towards fifty years of age, he at once began his studies under Rev. Dr. Caldwell of Guilford, and in due time was licensed, and in 1792 was ordained and installed pastor of Hawfields and Cross Roads church. Here he labored earnestly for seven years, and under his

preaching many were gathered into the church and a more earnest type of Christian life began to prevail.

Mr. Hodge was a man of great power in the pulpit, and it was the power of tenderness and pathoss [sic], of earnestness and burning love for the souls of man. While McGready, by his preaching the terrors of the law, and his denunciation of iniquity with all the vehemence of language and action he could command, won for himself the title of "Son of Thunder," Hodge, by his gentleness and spirit of love, earned the name of "Son of Consolation." In after years when McGready and Hodge combined their labors in Kentucky, great revivals sprang up under their preaching.

About 1799 Mr. Hodge followed Mr. McGready to the west, and in Kentucky these two were the leading spirits in the great revival of 1800 and the following year. This revival ultimately led to the establisnment [sic] of Cumberland Presbyterian church now numbering 2,474 churches, 1,386 ministers, and 111,855 members. The great revival brought such multitudes of people into the church, and so many new churches were established that there was soon felt a great need for more ministers. In this emergency the Cumberland Presbytery began to license as catechists and exhorters, men of limited education, and experience. Circuits were established after the manner of the Methodist Church. Armenian [sic] notions began to grow popular, and the Confession of Faith was not regarded by some as orthodox. Young men were licensed to preach, without being required to adopt the Confession, "except so far as they believed it to be in harmony with the Scriptures." Of course an Armenian [sic], a Unitarian, or a Universalist could take upon him such a covenant as that, or an orthodox Calvinist could adopt the "Five Points" of the Remonstrants with such a reservation appended. The result of such a course of procedure was a conflict with the Synod of Kentucky and an appeal to the General Assembly. In this controversy many things were injudiciously done, and the breach was widened year by year. Mr. Hodge went with the "Cumberland Council" for a long time, and was at one time suspended from the ministry—not however for heterodoxy—for he always professed to be a Calvinist—nor for immorality—for he was pure and above reproach in morals—but for insubordination to the constituted authorities. At length when the true tendencies of the Cumberland movement were apparent to his mind, Hodge retraced his steps. In 1809 he appeared before the Presbytery of Transylvania, professed sorrow for past irregularities and submission to the authority of Presbytery. He was thereupon restored to his former standing, and with his church, Shiloh, he is reported year after year as a regular member of Mecklenburg Presbytery as far down as 1814, and perhaps later. At the last named date he must have been about 70 years old. His Presbyterian associates at that period were James Black, James McGready, and Jacob Leake [sic],—all old friends, and former members of Orange Presbytery.

[March 29, 1882]

CROSS ROADS CHURCH—Continued.

Rev. William Paisley

Was the successor of Mr. Hodge at Cross Roads church. In 1800 Orange Presbytery reported to Synod that they had dismissed Wm. Hodge. In 1799 Wm. D. Paisley is reported as laboring in Moore county, and in August 1801, he was stated minister at Cross Roads. He came to this field some time between October 31st, 1799, and August 1801, probably at the beginning of the year 1801. In August of this year Mr. Paisley held a communion at Cross Roads and was assisted by Dr. Caldwell and Leonard Prather, and by two licentiates, Hugh Shaw and Ezek. B. Currie. Nothing of special interest appeared until Monday the 28th. That day Prather and Shaw conducted the services and no appearance of special interest was manifested. At the close of the regular services, Mr. Paisley—the pastor—was to dismiss the people, intending first to express his sorrow that no sinners had been brought to Christ. He stood a few moments in silence, and then sat down, overwhelmed with distress that no blessing had come to his people. In a few moments he rose again, but beofre [sic] he uttered a word, the solemn stillness of the scene was broken by a voice from the congregation crying aloud,

"Stand Still and See The Salvation of God."

It was the voice of a young man from Tennessee, who had witnessed the revival there, and who had been telling the people of Cross Roads during the meeting much about the state of things in the west. In a few moments the silence was broken by sobs, groans and cries from all parts of the house. The remainder of the day was spent in exhortation, prayer, singing, and personal conversation, and the hours flew rapidly by until midnight, before the congregation could be persuaded to leave the place. The excitement continued for a length of time, and many were converted to God. In this first meeting there was no irregularity or disorder—nothing unusual, except the sobs and cries for mercy that seemed to be justified by the intense feelings of persons convicted of sin.

This was the beginning of the great revival of 1801-'2, in North Carolina. In Oct. 1801, as already mentioned, there was a camp-meeting and revival at Hawfields. The excitement spread rapidly over the western part of Orange Presbytery. In Jan. 1802, Dr. Caldwell, of Guilford, appointed a meeting at Bell's Mills, on Deep river, in Randolph county, and invited the ministers of Concord to be present. Dr. McCorkle, of Thyatira; Dr. Hall, of Bethany; Rev. L. F. Wilson, of Concord and Fourth Creek; and Rev. Joseph D. Kilpatrick, of Third Creek, with portions of their congregations—about one hundred in all—attended. At that meeting "bodily exercises," such as falling down, "the jerks," and such like, were developed.

On the last week in Jan. 1801, a meeting was held near Statesville, called the Matthews Meeting, and which eleven ministers were present. Two weeks later another was held near Morganton, sixty miles further west. In the second

week of March another was held at the Cross Roads of Iredell, (Shepherd's) attended by eight or ten thousand people, and twenty-three preachers. Two weeks later another meeting was held in the southern part of Mecklenburg county, (Providence?) attended by about five thousand people.

At all these meetings there were bodily exercises and excitement, and a considerable number professed to obtain the comforts of religion, and few, if any, of the converts relapsed into the former state. This revival efficiently arrested the tide of French infidelity that had begun to roll over the country. Instead of the infidel library and debating club, the people formed praying societies, and attended camp-meetings. Dr. Hall testified that the face of the public, in point of morals, was evidently changed for the better, after these revivals. By their fruits ye shall know them.

Mr. Paisley was a native of Alamance congregation, in Guilford county, and was born Oct. 26th 1770. He received his classical and theological education under the venerable Dr. Caldwell, of Guilford, and was licensed by Orange Presbytery, in 1794. After spending two or three years in Tennessee, he was ordained in 1797 or 1798 and settled in Moore county. In 1799 he was married to Miss Frances Mebane, daughter of Gen. Alex. Mebane, of Orange. In 1820 Mr. Paisley removed to Greensboro, and the churches of Cross Roads and Hawfields became vacant. At a meeting of the session of Cross Roads, Aug. 6, 1821, it was resolved that "Rev. A. D. Montgomery be invited to preach as a stated supply for one year from April last." It does not appear that Mr. Montgomery preached very often at Cross Roads, though he was stated supply at Hawfields for about two years.

The session of Cross Roads consisted of Wm. Mebane, James Mebane—father of Hon. Giles Mebane and of Rev. Alexander Mebane; Wm. Bingham—the distinguished teacher;—Wm. Gattis, Wm. Murray, George Faucette—father of Rev. T. U. Faucette, and of Mr. E. W. Faucette, Elijah Pickard—brother of Rev. John Pickard, John Forest—uncle of Rev. G. A. Russell, Thomas Pendergast, and Peter Walker. Mr. Bingham's Academy was about a mile east of the church, and his house was the home of the visiting ministers. For a number of years he was clerk of the Cross Roads session, and his minutes are recorded in plain round hand, and are concise and clear in expression. His remains are buried in the Cross Roads graveyard, as are also those of his two sons, William and Rev. John Bingham, and his daughter, Mrs. Mary S, Lynch, mother of Prof. Wm. Bingham Lynch, of High Point. After Mr. Montgomery ceased to serve this church there was a vacancy of at least two years. But under the pastoral care of elders Wm. Bingham, James Mebane, and others the church continued to prosper and there were fifty-four additions on profession from Aug. 4, 1821 to May 3, 1823.

On the 16th of March 1823, a congregational meeting was held, and James Mebane, John Bird and Wm. Bingham were appointed a committee to make out and present a call for the pastoral services of Rev. Ezekiel B. Currie for one half his time, at a salary of $200 per annum. Mr. Currie accepted the call and

was installed pastor of Cross Roads May 24th 1823, by Rev. Messrs. John Witherspoon and Elijah Graves, as the Committee of Orange Presbytery.

There were about one hundred communicants, and camp-meetings were very popular. The communion of Cross Roads was usually held on the first Sabbath of May and August, and seldom did these services pass without a great outburst of religious fervor. These outbursts were encouraged and fostered, and were accompanied by shouting, clapping hands, and jumping as high as they could. Yet the men and women who engaged in these extravagances lived consistent Christian lives. It was simply the fashion here to enjoy religion in this way, and no harm was visible. And if any walked disorderly, discipline was promptly administered regardless of age, sex, or social position. It was quite common in those days for the elders and others to give exhortations at prayer-meetings and sometimes at the close of the sermon. In these exercises James Mebane, who was a graduate of the University, especially excelled and many preferred to hear him to the preacher.

Mr. Bingham died Feb. 5, 1826, and Wm. Murray became clerk of session. On the 6th of June 1835, Eli Murray, Wm. Ector, John Barnwell and John Ray Faucette were ordained elder; and Eli Murray became clerk of session, and served till 1846.

Inasmuch as the little frame building erected soon after the organization of the church—which is still standing in a good state of preservation—would not seat more than 325 persons, it became necessary to erect a larger shelter to accommodate the immense congregations that flocked to the church at the communion services, and especially at the August communion, which was generally a camp-meeting. Services were often held both at the arbor and in the church, and still many were unseated on the outside. At these camp-meetings there came at length to be considerable disorder. In spite of a vigilant patrol spirituous liquors would be brought to the grounds, and at night there would be intoxication and disorder, which was provoked rather than abated by the rebukes of the pastor and his co-laborers. One night, at a late hour, when Mr. Currie was passing from the stand to his sleeping quarters in the session house, stones were thrown at him. Perhaps there was no intention of striking the good old man, but the stones came so rapidly, and in such close proximity to his person, that he fled precipitately to his refuge, and closed the door just in time, for a stone rattled against it as soon as it was closed. Such disorders at length convinced the people that it was best to discontinue the camp-meetings at Cross Roads.

Mr. Currie was pre-eminently a man of God, a faithful preacher and pastor, looking diligently to the spiritual welfare of his churches. He gave catechical [sic] instruction in Bible classes in the church to the members, and to the young he gave instruction in the Shorter Catechism in private houses. He established prayer-meetings at the church, in school houses and private residences. He brought out and encouraged the talent for prayer and exhortation wherever found.

His preaching was very much after the style of McGready, searching and well calculated to stir up his people to self-examination. He had two volumes of McGready's sermons in his library. His administration of the Lord's Supper, with the sermons and exhortations connected with it, was truly solemn and impressive.

In stature he was like Zaccheus, so that in the old cupboard pulpits of the day, his head and shoulders alone were visible above the Book. His face was deeply scarred with the small pox. His voice was clear, strong and impressive. He was near-sighted and never used spectacles, and of course could not use a manuscript sermon if he had been disposed to do it. His manner was very cordial and cheerful and he was fond of good jokes, and when he laughed heartily he shook all over. He was skillful and cordial in hand-shaking, holding on and shaking until he had inquired into the state of your own health and that of your whole family.

In his meetings he was greatly disappointed if he failed to get a number of persons to the "anxious seat," or "mourner's bench." On one occasion all his preaching and exhortation fell unheaded [sic] on the stony ground—no sinner bowed his head or shed a tear. Deathbed scenes, sad partings, the terrors of the last day, the final judgment, all were brought to bear, but failed to produce the desired result. Getting thoroughly excited his utterance grew more rapid as he passed in review all that had been said and done for them, he finally told them that they would all go to hell and be damned. It was all true, terribly true, but to a people that had not shared in the overwhelming excitement of the preacher, it sounded strangely like profanity.

He was, however, generally successful in getting up what was popularly called a "stir." In these "stirs" shouting was a frequent phenomenon. The shouting was generally preceded by a tremor of shaking of the body. This was followed by the raising of the foot on the toe and a very rapid striking of the heel on the floor. The subjects would then scream aloud, jump to their feet, clap their hands, and shout glory! glory!! g-l-o-r-y!!! Some few, who were more intelligent, after this, would break forth into rhapsodies, and to many their praises mingled with exhortations were highly edifying. Others could say but little, but they could go and embrace and clap the shoulders of their unconverted friends, until they were fain either to yield or retreat. Some would be "struck" as it was called, and would remain as if dead, with scarcely any breath or pulse for two or three days, without eating or drinking. Old family servants frequently took part in these proceedings and when they "got happy" ran in to their mistresses for a "glory" and a hand-shaking. In 1839 a partition was built across the church to keep the negroes to their own end.

Mr. Currie's long pastorate closed as follows:

On the 10th of Sept. 1842, both sessions convened at Hawfields to meet a commission appointed by Orange Presbytery. The commission failed to attend, but Mr. Currie stated to the sessions that he felt himself fast declining by rea-

son of age, and by the recent heavy affliction in the death of his wife, and his field of labor being a large one, and the sessions and congregations being at peace among themselves, and in the enjoyment of great prosperity, and therefore, in view of the whole subject, he thought it favorable time to resign his charge. He asked the concurrence of the sessions in this matter, and they unanimously agreed to his request, though the consent was given with manifest reluctance on the part of several. The Presbytery of Orange granted the dissolution on the 5th of Nov. 1842, and the churches were declared vacant. After the meeting of the Presbytery he preached one more sermon, from the text, as before stated—"Many good works have I shown you from my Father; for which of these works do ye stone me." Some thought it an able and appropriate discourse, while others supposed that it was personal, and showed that his feelings were hurt at the unanimous acceptance of his resignation. Possibly he may not have forgotten the stoning which he received at the last camp-meeting at Cross Roads.

He lived ten years longer, preaching occasionally in other churches, and died in 1851 at the advanced age of 82 years.

We must not forget to mention that Mr. Currie was an earnest advocate of temperance, and that all of his elders and most of his members abandoned the manufacture and use of spirituous liquors. Strong temperance societies were established in both churches, and not only church members, but many non-professors were enrolled as temperance men.

The following ministers went out from Cross Roads church: Rev. Samuel Murray, Rev. Thompson Bird, Rev. Alexander Mebane, Rev. John Pickard, Rev. Thos. U. Faucette, and Rev. Thos. Lynch. Mr. Lynch, it is said, taught the first Sabbath school in Orange Presbytery. He was aided in this work by Mrs. Wm. Mebane. The school was taught in an abandoned still house that belonged to Wm. Mebane, one of the ruling elders of Cross Roads church. This was true progress.

[April 5, 1882]

CROSS ROADS CHURCH—Continued.

When Rev. E. B. Currie took charge of Cross Roads church there were 137 names on the roll—when his pastorate closed, Nov. 5, 1842, there were 191, making an increase of 54 in nineteen years. Eighty were received into the church and twenty-six removed in various ways. Mr. Currie was succeeded by

Rev. Anderson G. Hughes.

Mr. Hughes was born Dec. 10, 1810, about five miles north of Hillsboro, and a mile south of Eno church. His elementary education was conducted by his father, who was a teacher, and his preparation for college was finished at the

Bingham school in Hillsboro, to which he walked day by day, a distance of fully five miles. He was graduated from Hampden Sidney College, and soon after was married to Miss Anne E. Hughes, of Virginia. For some time he was a teacher in the Female School in Oxford, and by economy soon accumulated money enough to defray his expenses in his theological course, at Union Seminary, in Virginia. He was licensed in 1842 or 1843, and on May 4, 1844, he was installed by Orange Presbytery over Cross Roads church—Dr. Alexander Wilson officiating. At the time of his installation, the elders of the church were Wm. Mebane, Hon. Giles Mebane, Green D. Jordan, Wm. Murray, Wm. Gattes, John Barnwell and Wm. Ector. There were also among the private members of the church many persons of deep-toned piety. The spirit of McGready and Hodge, and Paisley and Currie—the spirit of earnest revivals, appears to have lingered here for nearly a hundred years. Mr. Hughes attempted to tone down, or eradicate whatsoever he thought to be disorderly in their habits, yet he retained the "anxious seat," as a convenience. He was also warm and impressive in his exhortations, sometimes moving his hearers to tears and cries. He rarely preached on such subjects as election and predestination, but generally presented the practical doctrines of faith, repentance and holy living. His sermons were plain and scriptural. A number of revivals of religion occurred in this church during his ministry. The first of these was in 1844, soon after his ordination, on the occasion of a camp-meeting at Hawfields, attended by the Cross Roads people. There was another revival in 1855, another during the troublous times of the war, and still another, and the most fruitful of all, in 1867. During his ministry of thirty years there were added to this church, one hundred and thirty members. And yet, owing to deaths, removals and the withdrawal of the colored members, there were only one hundred members at the close of his pastorate. Still he had been sowing seed that was yet to ripen in a glorious harvest.

The Closing Scene.

Many ministers desire to die with the harness on, yet few are permitted to obtain their desire as literally as Mr. Hughes did. At the age of sixty-three his health began to decline, and his hair to turn rapidly gray. During the Christmas holidays of 1872, Mr. Hughes had the misfortune to meet some of his young members in a state of intoxication. This was a serious shock to his affectionate heart, and he wended his way home wearily and sank down upon the sofa in unutterable distress. It seemed as if his heart would break. He was ill again at the Spring Presbytery, of 1873, at Newbern, but recovered after returning home. On Friday, June 13th, 1873, he was visited by one of his elders, and engaged in a long and animated conversation concerning church officers, on his piazza, where he was wont for many years to sit and meditate, and prepare for his Sabbath work. One Sabbath morning he rode early to Cross Roads church, a distance of five miles, and enjoyed the singing of the Sabbath school. As the day was somewhat threatening, the congregation was small. He began his services as usual, took his text from John, xvi: 23, "Whatsoever ye shall ask the Father in my name, he will give it you." When he had progressed to about the middle of his sermon, he observed, "I am so unwell that I shall not be able to finish

my discourse." He called on an elder to close with prayer, and sank down in the pulpit. During the short prayer some of the people gathered around him, among them, his brother, Prof. Samuel Hughes, of Cedar Grove Academy. After the prayer he was taken down from the pulpit, and it was found that his whole left side was paralyzed. One of his elders was a physician, and did for him what he could. But little could be done. He was placed on a bed extemporized of buggy cushions and shawls, and his stricken people gathered around him. When questioned, he replied, "I suffer greatly." He told the people that his work was done—that he regretted it had not been better done—that he was dying with the harness on. Attempting to answer his physician, his tongue refused utterance, and his eye grew dim in death. Thus died the faithful pastor, after serving but one charge for thirty years, surrounded by his weeping congregation. Messengers had been dispatched to his wife, but before she could reach his side, he had passed over the river and was enjoying the rest of the people of God. Though deeply smitten with grief she bore the stroke with Christian submission and fortitude. This was the Sabbath, June 15, 1873. The next day he was buried at Hawfields, the funeral services being conducted by Rev. P. T. Penick and Rev. Archibald Currie. The members of his churches erected a handsome stone over his grave, with this inscription,

REV. A. G. HUGHES
Was born Dec. 10th, 1810.
Died June 15th, 1873.
"Whatsoever ye ask the Father in my name, he will give it you."

Mr. Hughes was a man of imposing appearance, being six feet three or four inches in height. He was dignified, yet courteous and affable in his manners. He was frank and candid, tenacious of his own opinion, yet willing to allow others the privilege of enjoying theirs. Among his people he was social, and displayed fine conversational powers. His visits to his parishioners were always acceptable. They delighted to see him come, and they believed that he was "an Israelite indeed in whom there was no guile." He loved to control by kindness and love. If he erred in the administration of church government, it was by leniency and forbearance, and not by "laying judgment to the line, and righteousness to the plummet." The church in those days had no well defined system of benevolence. The Presbyterial assessment was made up by the session, and collections were made for the principal objects of benevolence. In his public duties he was singularly discreet and prudent, and maintained his popularity with his people through all the troublous time previous to, and during the war, and in the eventful era of reconstruction.

In his private affairs he was methodical and economical. For a large portion of the time he received but $400 and a Manse for his services—never more than $600. Marriage fees and donations did not add more than $20 annually to this sum. Of his income he gave one-tenth to benevolent purposes. And yet, with this slender income, by economy and prudent investment Mr. Hughes managed to accumulate a handsome property worth several thousand dollars at his death. The talent for a prudent and wise economy, is a talent very much needed by a class of men like our ministers who are expected to be genteel in dress,

liberal and hospitable; to keep abreast of the world in general intelligence; to procure and study an expensive library of books, to travel often at their own expense on considerable journeys, all on the income of a clerk in a dry goods store, or of a respectable mechanic. But such economy is rarely practiced, except at the expense of such care, study, and parsimony, as seriously interferes with ministerial efficiency in the higher province of winning souls to Christ, and training believers for holiness and heaven.

The New Pastor—Revival—New Church.

Only two or three sermons were preached at Cross Roads church, after Mr. Hughes' death, until a new pastor was secured. On the 15th of Nov. 1873, Rev. C. N. Morrow, was installed pastor, the congregation pledging him a salary of $350 for one half of his time. The signal manner of their former pastor's removal from their midst was most impressive, and a spirit of revival was developed at once under the new pastor. The Sabbath schools grew in interest, prayers and exhortations were fuller of unction, and an expectation of refreshing times was awakened. Here and there individuals began to profess faith in Christ at their homes. But the special outpouring of the Spirit came at the protracted meeting that began on the 6th of Sept., 1874, and continued for two weeks. On Saturday morning as the pastor ascended the pulpit, a man of prayer from another congregation, who seemed to be moved by the Spirit, arose unbidden and offered a fervent prayer. Such an event was well calculated to thrill a serious congregation. After the morning sermon on Sabbath, the anxious were invited to occupy the front seats, for prayer and conference. Only a small portion of the enquirers could be seated on these pews. They were scattered all over the house. Many wept over their sins who never wept before. There was weeping from the porch to the altar. Friends spoke words of counsel and exhortation to friends, parents to children, and children to parents. Many obtained a hope during the public services, some on the way, and others at home. Seventy-five professed conversion, and sixty-five were added to the churches, fifty-four to Cross Roads. In April of 1875, the church reported to the General Assembly one hundred and ninety members.

At length the place grew too strait for them, and the purpose of building a new church was pushed forward with earnestness and success. The corner stone of a commodious brick church, capable of seating six hundred persons, was laid Sept. 30, 1876, and the Rev. J. M. Anderson preached the first sermon in it, June 16th 1877.

At the beginning of Mr. Morrow's pastorate, the eldership was composed of Messrs. B. B. Walker, John G. Walker, James G. Tate and James W. Lea. Early in 1874, Capt. B. F. White, was received from Hawfields church, and the same day, he and W. J. Walker were added to the session. A bench of deacons was also elected, consisting of Geo. C. Faucette, James Anderson, Wm. P. Barnwell, Robt. A. Hodge and E. E. Murray.

The foregoing sketch is derived from materials furnished by Capt. B. F.

White, one of the elders of Cross Roads church.

[April 12, 1882]

LEXINGTON CHURCH.

The following sketch of the Presbyterian church of Lexington, N. C., is copied, with a few changes, from a historical sketch, prepared by the

Rev. Frontis H. Johnston,

who was for seventeen years the beloved and successful pastor of the church.

Davidson county, of which Lexington is the seat of justice, was originally a part of Rowan county, from which it was separated in 1822, and named after Gen. Wm. Davidson, of Revolutionary fame. This region was not colonized, except to a limited extent, by the Scotch-Irish Presbyterians. The region lying west of the Yadkin, and that north of Deep River were the ones principally honored bythem in their choice of lands and homes.

Some sixty-five or seventy years elapsed from the time of the first settling of this section by Presbyterians before any serious effort was made to establish a Presbyterian church in the region now known as Davidson county. The first settlers were chiefly of German extraction, and the first churches were either of the Lutheran or German Reformed denomination. At a later day the Baptists and Methodists established churches, but the first—and thus far, the last—Presbyterian church organized within the limits of the county, was the church in Lexington. This event occurred on the 15th of July 1827. Nine persons united with the church in its organization, nine [sic] of them of Presbyterian descent or education, except three or four.

As Lexington was on the main stage route north and east from Salisbury and the western part of the State, it frequently happened that Presbyterian ministers would stop to preach in Lexington. The only meeting-house in the town or immediate neighborhood, belonging to no church in particular, was a small log building, just outside the western limit, on the Salisbury road.

The first Presbyterian minister who statedly preached in Lexington for any length of time, was the Rev. Darius C. Allen, ordained by Orange Presbytery in 1827. He was a native of Providence, Rhode Island, and came to Newbern, N. C., in 1815 or 1816, where he stayed with a relation in the capacity of bookkeeper. He afterwards studied at Brown University and Princeton, and entered the ministry. Lexington was his first field of labor and the organization of the church the first fruits thereof. He remained here about two years, after which he returned to Newbern, where he had married. Eventually he moved to Ohio,

and thence to Illinois and took charge of the church of Lewiston, where he died in 1839. His widow and five children returned to Newbern in 1840. Of these Mr. Geo. Allen, ruling elder in the Newbern church, still lives, widely known and esteemed as a zealous and efficient servant of the Church. Two ruling elders were ordained at the organization of the church—Joseph Conrad and Benj. D. Rounsaville—both men of character and sterling worth. The latter removed or died early. Mr. Conrad lived to see his grand-children gathered into the fold of Christ, and died full of years. He had learned the trade of a cabinet-maker in early life in Philadelphia, and in that city he was converted, and married his first wife. He was an intelligent man, and a valuable member of the session. He could conduct a prayer meeting as well as handle tools. His services were given freely when the church edifice, which still stands, was erected.

For the first five years the church increased but little in numbers. Indeed at one time its name was erased from the roll. From 1829—when Mr. Allen left —to 1832 the church had no minister, and only an occasional sermon was heard from some one passing by, or some appointee of Presbytery. In 1832 Lexington and the surrounding country became the scene of a remarkable work of grace by which the alarming infidelity of the community and the apathy of professed Christians were rebuked and many souls added to the Lord. The preaching of the word, attended by the powers of the spirit, was by the mouth of such men as Dr. Patrick J. Sparrow, of Concord Presbytery, Dr. John Witherspoon, of Hillsboro, Rev. E. W. Caruthers and Rev. A. D. Montgomery, all of Orange Presbytery. Local tradition points to the preaching of Dr. Sparrow as perhaps the most signally blessed. The immediate result was the resuscitation of the church, the quickening of its life, and a large increase of its membership. Sixty-seven were added to the church within a year. In October of the same year, Dr. Charles L. Payne, Robert Foster, and Henry R. Dusenberry, here [sic] elected and ordained elders. These have all long since passed away, but in their day they faithfully served the church, and have left behind a fragrant memory.

In the following year (1883) Rev. Philip Pearson came to the church and supplied it for about two years. Mr. Pearson was received as a candidate by Orange Presbytery, at Danville, April 17th 1829, at the same time that George W. Ferrell was received, and Mr. Nehemiah H. Harding examined for ordination. He was licensed at Oxford, Oct. 10th, 1831, along with Alexander Mebane, and Daniel Lindley. Mr. Pearson was ordained, sine titulo, at New Hope church, June 22nd, 1832, Rev. Joseph Caldwell presiding and charging the evangelist, and Rev. Samuel Paisley, preaching the sermon. Mr. Pearson (Pierson) was dismissed to Harmony Presbytery, S. C., Oct. 1st, 1836. He labored in this Presbytery, and died in 1873 or '74, while in charge of the Midway church.

Rev. Jonathan T. Ely—a native of New Jersey and student of Princeton Seminary—was ordained by Orange Presbytery and succeeded Mr. Pearson at Lexington after an interval of more than a year. His health failed after six months of labor, and he was obliged to give up the active work of the ministry.

Early in 1839 the Rev. Jesse Rankin began teaching and preaching in this field. He continued preaching to the people about the space of six years. In

may [sic] 1839 Alfred Hargrave was ordained to the Eldership, and served till his death in January 1880.

In September, 1843, the church made out its first call for a pastor, and Rev. Thos. R. Owen, was chosen, and the call accepted, the time fixed for the installation, and Mr. Owen and his family removed to Lexington, when for certain prudential reasons he abandoned the whole matter, and soon afterwards left the place. Mr. Rankin, in the mean time continued to fill the pulpit. A call, dated March 31st, 1845, was made out for Rev. Archibald D. Montgomery, of Orange Presbytery, then preaching in Halifax county, Va. In June of the same year he was installed first pastor of the church, Rev. Dr. Alex. Wilson presiding and charging the pastor and people and Rev. Wm. C. Sutten preaching the sermon.

Mr. Montgomery labored here for about eight years with success. From forty to fifty additions were made to the church during his ministry. In 1853 he resigned his charge and removed to Newberry, S. C., where he preached until shortly before the beginning of the civil war. He returned to North Carolina eventually, and spent his last days in the homes of his two daughters—one the wife of Hon. J. M. Leach of Lexington, the other the wife of Hon. Wm. M. Robbins, of Salisbury. He died in Lexington in 1870, full of years and full of peace. His remains were borne to Salisbury, and interred in the English grave yard (Oak Grove Cemetery) by the side of his wife who had preceded him to the better land a year or two before.

For two or three years after Mr. Montgomery's departure the church was without a minister. In 1856 Rev. John I. Boozer, of South Carolina became stated supply and remained about two years. He married in Lexington and then removed to Pine Bluff, Ark., where he died a short time after the close of the late war. In June 1856 the church elected its first Board of Deacons, namely, Andrew Hunt, Alex. C. Hege, and Robt. L. Payne.

In January 1859, Frontis H. Johnston, then a licentiate of the Presbytery of Concord, began his first ministry here—with the exception of six or eight months. In the month of May of that year he was called to the pastorate, and in the succeeding July was ordained and installed by the Presbytery of Orange. Rev. J. Henry Smith of Greensboro presided and preached the sermon, Rev. C. K. Caldwell, of Buffalo and Bethel, charged the pastor and Rev. P.H. Dalton, Evangelist, charged the people. The sacred tie then formed remained unbroken for seventeen years, till July 1st., 1876. It was formed too under the smile of Heaven—the preaching and other solemn services of the occasion having been attended with a gracious outpouring of the Spirit, by which the church was greatly revived and strengthened. Between twenty and thirty souls were added as the immediate result. During this pastorate upwards of one hundred and thirty persons united with the church, and after all the severe losses by death, removal, and other causes—after the varied trials incident to the war and its consequences throughout these seventeen years—it closed with more than double the membership with which it began. Some thirty or forty colored members, after the war left the church to form a separate organization under the

care of the Northern Assembly. In December 1860, Dr. Robt. L. Payne (deacon) Dr. Robt. L. Beall (now of Lenoir) and Prof. Charles W. Smyth were elected and ordained elders. At the same time Isaac K. Perryman and John H. Mabry were ordained deacons. In June 1869, Thaddeus C. Ford was ordained elder and Dr. Albert A. Hill and John H. Welborn were elected deacons. In August 1871, Jno. H. Welborn and Wm. H. Hamner were elected elders. These several elections were made to fill vacancies caused by death, which followed each other rapidly in the year just after the war: Dr. Payne Sen. Messrs. Smythe, Foster and Conrad among the elders, and Messrs. Perryman and Hunt among the deacons.

The Lexington church, has given but two of her sons to the ministry. The first one was Rev. John Milton Sherwood, a native of Guilford county, converted while attending school here, under Rev. Jesse Rankin, and a communicant of this church until ordained by Orange Presbytery. Mr. Sherwood was for several years pastor of the church in Washington, N. C., whence he removed to Fayetteville and afterwards became editor of the NORTH CAROLINA PRESBYTERIAN until his death. He was a good and useful man, much beloved; and a church which he gathered in the neighborhood of Fayetteville, and to which he was ministering at the time of his death, was named after him, "Sherwood."

The second minister from this church is the Rev. Chas. Montgomery Payne, son of ruling elder, Dr. Charles L. Payne, graduate of Union Seminary, Va., and now the highly esteemed and useful pastor of the Second Presbyterian church, Wilmington, N. C.

In April 1876, Mr. Johnston accepted a call as pastor of the church at Winston, and his relation to the Lexington church was dissolved and he ceased his labors there on the first of July.

Rev. Roger Martin, of Va., succeeded as stated supply for two years, and he was followed by Rev. Andrew M. Watson, formerly of the Presbytery of Memphis, Tenn., and who at this time (Nov. 15th., 1882) is still in charge as stated supply.

Fifty-five years have passed since the Lexington church was organized. In that time it has had the services of nine ministers, two of whom were pastors —has had twelve elders and eight deacons. Between four and five hundred names have been entered on the roll of communicants. Its present membership is about one hundred, with four elders and three deacons.

Memorandum.

Darius C. Allen was received as a licentiate from Hancock and Penobscot Association, Maine, by Orange Presbytery, April 19th., 1827, and ordained by the same sine titulo, at Hillsboro, together with Thos. Lynch, May 12th, 1827. Mr. Allen was dismissed to the Presbytery of Columbus, Ohio, Oct. 7th, 1829.

[November 29, 1882]

HILLSBORO CHURCH.

The county of Orange was established in 1751, and named after the "House of Orange" which came to the throne of England at the revolution of 1688.

The surface of the county is uneven, and in some portions mountainous. The Occoneechee mountains may be seen near Hillsboro rising to a considerable height. From the elevated site where the University stands various eminences are discernible, as well as the basin to the northeast where once rolled the waters of an ancient sea. The whole region is well watered by the head streams of the Neuse and Haw rivers; and the climate is regarded as salubrious.

The county has been the home of many families whose names are familiar in the history of the commonwealth of North Carolina. The roll of her public men contains the names of Norwood, Ruffin, Nash, Courtney, Tullock, Mebane, Taylor, Burke, Strudwick, Mangum, Cain, Bailey, Murphy, Cameron, Holt, Graham, Allison, Waddell, Jones, and others. The University of North Carolina is situated in Orange county, and the roll of its learned, and illustrious professors gives increased brilliancy to its escutcheon.

The inhabitants of this region were distinguished at an early day for their love of liberty, and their opposition to tyranny. Before the Revolution they offered resistance to the despotic exactions of the officers of the Crown.

The county seat of Orange was originally called Corbintown, it is said after Francis Corbin, Lord Granville's attorney and surveyor; but was subsequently changed to Childsburg, in honor of the Attorney-General of the province. In 1765 the name was again changed, and the town called Hillsboro by order of the Colonial Legislature. Some have supposed that it was so called in compliment to the earl of Hillsboro—the English Secretary of State for America. But he did not accept that position until seven or eight years after the town was named. Others, with more reason, claim that the name was given at the instance of Governor Tryon, and at the request of his beautiful sister-in-law, Miss Esther Wake, who fancied that the location bore a resemblance to Hillsboro in England, the home of her early life.

During the revolutionary war Hillsboro was the seat of the state government. Here the Provincial Congress assembled, August 20th, 1775. It was from Hillsboro in 1781, that the notorious tory [sic] marauder, Col. David Fanning carried off Governor Burke, and his private secretary John Huske, and his aid-de-camp, James Read, and delivered them to Major Craig, in Wilmington.

After the disastrous battle of Camden, Gen. Horatio Gates selected Hillsboro as his headquarters, with the view of gathering around him the remnants of his scattered army. And here too, in 1781, Earl Cornwallis had his head quarters for a short season after General Greene had eluded his pursuit and escaped

across the Dan. And from this place the British marched to meet General Greene at Guilford Court House. Near the town is "Hart's Mill," now in view, where Captain, afterwards General Joseph Graham distinguished himself in a skirmish with a detachment of the British just before the battle of Guilford Court House.

The county and the town are rich in historical incidents and associations, and the chronicler who shall gather them up, weave them into a connected history, and preserve them for future generations will deserve the thanks of his countrymen.

Hillsboro has ever been held in high repute for its invigorating climate and its pure water. For a long period it has been a favorite resort in autumn for the inhabitants of the malarial regions of the state. Under the old regime it was selected by many of the eminent jurists of the commonwealth as a permanent residence. To this fact, among others, is to be ascribed the enviable reputation the town has enjoyed for refined society and elegant hospitality.

Organization of The Church.

The date of the establishment of a Presbyterian church in Hillsboro is uncertain. When the county was established it was constituted a parish of the Church of England, with the name of Saint Matthews. The population of the county was overwhelmingly Presbyterian, and the Church of England people were confined to the crown officers and their families, principally. There is good reason for believing that there was a Presbyterian church there before the revolutionary war. In Lossing's Pictorial Field Book of the Revolution, vol. ii. page 581, in a a [sic] notice at the bottom of the page, the author says, "The members of the Provincial Congress assembled in the Presbyterian church, which stood where the present place of worship of that denomination in Hillsboro is located." This was written thirty-three years ago. On page 589, Mr. Lossing informs us that his guide in visiting Hillsboro was the late learned and accurate Rev. Alex. Wilson, D. D. On the next page he tells of his visit to Major Taylor, a "Octogenarian." Major Taylor would be five years old when the Provincial Congress met. Both of these gentlemen had ample opportunities of knowing from tradition the truth of the information they would give to Mr. Lossing. Besides this the records of the Congress inform us that the delegates met in a church, and the proceedings were opened with prayer the first morning by the Rev. Mr. Micklejohn, who was an Episcopal minister, and afterwards by Rev. Mr. Patillo, who was a Presbyterian minister, and member of the Congress. It is probable therefore that there was a Presbyterian church there at that early day, and that it was allowed to become extinct. As the town was very small, the membership would be few, and unable to support a minister, while the Presbyterians of the surrounding country would worship at the Eno church, organized in 1755, only a few miles distant.

Previous to 1813 the commodious building, now owned by the Presbyterian church was erected by the citizens of the town generally, and the Presbyterians,

Episcopalians and Methodists all worshipped in it for a while. But as the others increased in numbers and became able to build churches of their own, they retired, leaving the building in the possession of the Presbyterians—the original owners of the site. This house is located near the southwest corner of the cemetery, hallowed as the last resting-place of many worthy citizens in a long series of past generations.

In 1816 the church was duly organized. The original members were nine in number—and among the rest is found the name of John Witherspoon, who is also mentioned as being ordained pastor, Sept. 29th 1816. John Witherspoon, the first pastor, was the grandson of the distinguished Dr. John Witherspoon, the President of the College of New Jersey from 1768 to 1794, and a signer of the Declaration of Independence. Dr. Witherspoon had a son named David, a successful lawyer, who settled in Newbern, N. C., and married the widow of Governor Abner Nash, and she was the mother of John Witherspoon.

Another of the nine original members was Frederick Nash, the son of Governor Nash. Frederick Nash was the eminent Chief Justice Nash of the Supreme Court of North Carolina, and from the beginning a Ruling Elder of the Hillsboro church. The two other elders were James Phillips, and John Allison, the latter dying in 1822. For seventeen years—until 1833—Rev. John Witherspoon continued to be pastor of the church. At the close of this period he removed to Camden, South Carolina. The church, at the close of this pastorate numbered sixty-one communicants.

The next pastor was the Rev. Samuel J. Price of Virginia, who, in the language of the Record, was ordained pastor of the Hillsboro church, January 17th 1834. This pastoral relation was dissolved October 9th 1835. During his pastorate of a little less than two years, the membership increased to seventy-one. Mr. Price returned to Virginia, where he labored many years. In 1863 he was preaching in Yanceyville, N. C., in 1866 he had removed to Laurensville, S. C. He died in 1873, after nearly forty years of labor in the Church of Christ.

REV. ROBERT BURWELL, from Chesterfield, Va., came to Hillsboro, and began his ministry there, November 15th 1835, and was installed May 14th 1836. In 1837, early in Mr. Burwell's ministry the number of church members is reported as forty-nine. The names of the elders at this date were Frederick Nash, Sr., Wm. J. Bingham, Jno. W. Norwood, Osmond F. Long and Frederick Nash, Jr. The latter is the name of the Rev. Frederick K. Nash. He commenced his preparation for the ministry, and entered Union Seminary in 1833, along with Jesse Rankin, Jno. Leyburn, Junius B. King, Wm. N. Morrison and others. In 1839 Mr. Nash appears as pastor of Unity and Smyrna churches, in Concord Presbytery. He afterwards preached at Rutherfordton, and in 1846 removed to to [sic] Centre church, Fayetteville Presbytery, where he remained until his death, Dec. 31st 1861. Mr. Nash was a student of the University of North Carolina in 1832, and after leaving college, studied law in the office of his father, and was licensed as an attorney. About this time he was hopefully converted to God, and soon after turned his attention to the ministry. He was received under the care of

Orange Presbytery April 24th 1835, and licensed by the same Presbytery April 22nd 1837, and on the 17th day of November 1838, was ordained and installed pastor of Unity church by Concord Presbytery. As a preacher, Rev. Daniel Johnson, who knew him well, says, he had few equals. It was not his practice to introduce much learning into his sermons, but made the Bible its own interpreter, and his preaching was clear, logical, practical and pungent. As a pastor, he was attentive, kind and faithful. As a member of Presbytery he was a lover of order. In all the relations of life he was worthy of imitation. He was a model husband, a model father, a model neighbor. His Presbytery sent him as a commissioner to the first General Assembly of the Presbyterian Church in the Confederate States, at Augusta, in 1861.

On the second Sabbath of February 1846, Wm. Dickson and Dennis Heartt were ordained ruling elders of the Hillsboro church. Early in December 1848 the pastoral relation of the Rev. Robert Burwell was dissolved, but he continued preaching there until August 11th 1850, when Wm. B. Browne, a licentiate from Pennsylvania, was ordained and installed pastor. This relation was dissolved, in June 1851. The Rev. John Witherspoon, D. D., having returned to Hillsboro, he and Mr. Burwell jointly supplied the church, until the death of Dr. Witherspoon in February 1854, after which Mr. Burwell served the church alone until his removal to Charlotte in 1858.

[December 6, 1882]

HILLSBORO CHURCH—Concluded.

Rev. Robert Burwell, D. D.

This venerable servant of God, who still survives, is a native of Virginia, born in 1802. When Dr. Rice opened Union Theological Seminary in 1823, Mr. Burwell was ready to commence the study of Theology, and though he would have preferred the superior advantages of Princeton, he thought it his duty to make a sacrifice, and become one of the little band to begin study in the embryo seminary. The three first students were Thos. P. Hunt, Robert Burwell, and Jesse S. Armstead. He was received under care of Hanover Presbytery Sept. 30, 1825, and licensed by the same Presbytery Oct., 23, 1826. In 1830 Mr. Burwell was transferred from East Hanover to West Hanover Presbytery, and ordained by the same Nov. 17, 1830. In 1832 Mr. Burwell was preaching in Chesterfield in East Hanover Presbytery. From the pastorate of the Chesterfield church, he was called to Hillsboro in 1835, as before stated. Early in his pastorate, commencing in 1836, he and his accomplished and energetic wife opened a school for young ladies, which continued without interruption for more than twenty years —till his removal to Charlotte in 1858. His school was popular, and his income from this source enable [sic] him to serve the church upon a small salary. The churches in the early days did not report to the Assembly the salary paid their ministers. But the last year of Mr. Burwell's services there, the church reported

$125 given for all congregational purposes, including pastor's salary. This small amount is no evidence of illiberality however, for in 1841 this church gave $17 to Domestic Missions $22, to Education and $185, to Foreign Missions. It only shows that the pastor, having a sufficient income from other sources was more zealous in pressing the claims of the benevolent objects of the church, than he was in claiming a rightful remuneration for his own services.

In 1858, Mr. Burwell organized, and for a number of years conducted, the Charlotte Female Institute, with gratifying success. At the same time he preached with a good deal of regularity at Paw Creek a part of this time.

When the directors of Peace Institute, after so long time of preparation were at length ready in 1872 to open the Institution, they wisely chose Mr. Burwell, with his experience and acquired treasures of thirty-five years as senior principal of the school. He began exercises here Sept. 23, 1872, under most favorable auspices, and success has crowned his labors here for ten years. He has at length retired from the active duties of the school room, and is spending the evening of life quietly among his books, getting many of the best new books, reading theology, Hebrew and Greek regularly, and apparently with as much diligence as if he were preparing for his examinations in order to licensure.

The University of North Carolina at its commencement in June 1882, conferred upon him the degree of Doctor of Divinity. This well deserved compliment, though late in coming, is exceedingly gratifying to hundreds of friends and brethren who have long admired his scholarly attainments coupled with his gentle and loving spirit. A few weeks after receiving his "Doctor's degree," he celebrated his eightieth birth day [sic] gathering his children and grand children around him in the halls and parlors of Peace Institute. Dr. Burwell still continues to preach the Gospel, having regular appointments in Johnston county, whither he goes in sunshine and in storm, with the utmost punctuality.

At the close of Dr. Burwell's ministry at Hillsboro the church numbered sixty seven communicants.

The name of Rev. Peter A. McMartin appears as moderator of the session for the first time, March 24th 1858, and he served the church until June 14th, 1861. Mr. McMartin was from Cape Island, West Jersey Presbytery, and afterwards drifted to Tekousha, Lansing Presbytery, Michigan, where he was in 1877. In the mean time several new elders were ordained. On the 17th of August 1851, Samuel D. Schoolfield and Edwin A. Heartt were ordained. Mr. Heartt died, August 29th, 1855, in the prime of life and in the triumph of Christian faith. In March 1858, Thomas Webb was ordained.

Chief Justice Nash

who served this church as ruling elder for over forty years from its organization, passed to his rest, Dec. 4th., 1858. Descended from an honored ancestry, and fitted by education and sterling integrity of character, he had been called by

his fellow citizens to fill many places of trust and honor. As Chief Justice of North Carolina, a friend said of him that "the ermine acquired additional purity by being worn over his heart." In the suit concerning the legacy left by Maxwell Chambers to Davidson College, Chief Justice Nash delivered an able dissenting opinion that would have placed the munificent gift of Mr. Chambers where he intended it to go, had it not been overruled by the two Associate Judges, Pearson and Battle. Judge Nash was eminent for his piety and zeal as an officer in the church, as he was for his ability and probity as a jurist and statesman. Among his last public acts was his attendance upon the sessions of the Synod of North Carolina held in his native city, Newbern, Nov. 1858. Returning home somewhat unwell he lingered until the fourth of December, and died in the peace and hope of the Gospel.

The Rev. Henry B. Pratt,

who had been for several years a missionary in Bogota, South America, began serving the Church in October 1861 and continued until January 1863, when he entered the Confederate army as chaplain. He was succeeded by the

Rev. Halbert G. Hill,

now Dr. Hill of Fayetteville, who served this church as pastor from July 1864 to April 1866. The number of members at the close of Mr. Hill's pastorate was sixty-two whites and a few colored. Mr. Pratt commenced serving the church a second time, April 1867, and continued for a little more than a year. During this period he had a controversy with the Baptists on the "doctrine of baptisms," which resulted in a controversial pamphlet. Mr. Pratt returned to his missionary work for a season, and then coming home took charge of the Scion church, Winnsbro [sic], S. C., until the spring of 1882. After recuperating his strength he took charge of the Lancasterville church, in November 1882. The members of Hillsboro church, in 1869, numbered ninety-one.

The Rev. Wm. Cuttino Smith

of South Carolina became pastor in 1870, leaving seventy-eight members of the church.

The Rev. James H. Fitzgerald

of Virginia began laboring in this church in April 1873, and was installed pastor the following November. The number of members at this period was seventy. During his ministry there were yearly accessions on profession of faith, but the losses by death and removal, caused by want of material prosperity in the town, kept the number in communion nearly the same.

On the 14th of May 1870 the venerable Dennis Heartt, who served the church for so many years, and so faithfully as a ruling elder, entered peacefully into his everlasting rest. The ruling elders in 1879 were John W. Norwood, Lemuel

Lynch and Thomas Webb. In connection with this sketch, it may be mentioned that Governor Wm. A. Graham was for many years a valued member of this congregation, though never a communicant. Of Presbyterian parentage and training, moral, upright, of unimpeachable integrity, and punctual in his attendance at church, Gov. Graham indulged a hope in Christ which circumstances prevented him from professing publicly, but which sustained him in the hour of death. He died August 25th 1875.

For a long period Hillsboro church has been characterized by a large preponderance of female members.

The Presbytery of Orange dissolved the pastoral relation between Mr. Fitzgerald and this church April 14, 1881, and dismissed him to West Hanover Presbytery, in Virginia. During the past year the Rev. J. L. Williamson, of Bethel Presbytery, South Carolina, has become pastor of this church, and so continues.

Eminent Evangelists

have contributed much to the enlargement of this church during the sixty-six years of its existence. Prominent among these evangelists (or revivalists as they should more properly be called, for the true evangelist is one who carries the gospel to destitute regions, and does not merely supplement the labors of settled pastors), were Rev. Asahiel [sic] Nettleton, D. D., Rev. Daniel B. Russel, Rev. Daniel Baker, D. D., and Rev. Robert Nall, D. D. By the labors of these devout servants of the Lord Christians were revived and numbers of careless and impenitent sinners were awakened and led to Christ.

The history of Hillsboro church would not be complete without some account of the

Celebrated Schools

for both sexes that have been conducted in or near this ancient borough.

Among the first of these schools was that of

Miss Mary W. Burke,

commenced in the early years of the present century. Miss Burke was the daughter of Gov. Thos. Burke, and was born in 1782, in Warren county, N. C. Though possessed of ample means for self-support, she began teaching for the purpose of doing good to others. Brought up among refined and educated people, and with access to valuable libraries, she cultivated the languages, arts and sciences, not forgetting politics and theology. To her, more than to any one else belongs the credit of originating the system of female schools in Hillsboro that has continued to the present time, She left Hillsboro many years ago, but continued teaching till the end of her life. She died in Marion, Alabama, January 31st, 1869, aged 87 years.

Mr. Burwell's school for young ladies has already been mentioned, and its influence upon the town was beneficial in many ways. When he removed to Charlotte in 1858, another school was started, that of

The Misses Nash and Miss Kollock.

Miss Sallie K. Nash, who had been one of Mr. Burwell's assistants—a lady no less distinguished for her deep piety than for her thorough scholarship, became principal of the school. At an early day she associated with herself, her sister Miss Maria Nash, and her near kinswoman, Miss Sarah J. Kollock. These ladies were highly qualified for the positions they were called to occupy. For many years the school has been conducted by them with marked ability and success. While the number of its pupils has never been very large, averaging perhaps fifty, it has been thoroughly taught in the useful as well as ornamental branches of female education. The work which they have done is the highest encomium of their school. Its influence in the cause of female education, and in favor of Presbyterian interests, at home and throughout the State, is most happy.

The Bingham School.

The first male school that requires mention here is the one taught for a long term of years, by Wm. J. Bingham, as principal, a ruling elder of the Church. It is not easy to estimate the value of this school, in its work done for the advancement of education and of Presbyterianism, not only in the immediate community but in the State at large. While at Hillsboro it was highly successful and did much to lay the foundation of its present usefulness. While the school was at Hillsboro, one of its teachers, John A. Bingham, a brother of the principal entered the Presbyterian ministry, but died shortly after. His remains were interred at Cross Roads church, where his father had for many years taught a classical school. In 1845 W. J. Bingham removed from Hillsboro into Bethlehem congregation. The later history of the school is familiar to all intelligent North Carolinians.

The Caldwell Institute.

A Presbyterian High-school was removed from Greensboro to Hillsboro, in 1845. The President of this Institution was Rev. Alexander Wilson, D. D., a distinguished scholar and teacher of his day. The school had been highly successful at Greensboro, but at Hillsboro its popularity was but moderate, and after six years it was abandoned. Dr. Wilson at once established a popular school at his own residence, in Alamance.

Ralph H. Graves, a Presbyterian, and a ripe scholar, at once established a school in Hillsboro, and continued for several years, when he removed the school to his plantation in Granville county. Not long before the war Col. C. C. Tew, of South Carolina, an Episcopal gentleman of fine accomplishments opened a Military Institute near Hillsboro, which was well patronized until the war

called its founder and many of his pupils to the field. Col. Tew fell at the battle of Sharpsburg, in 1862, at the same time with Gen. L. O'B. Branch and Gen. George C. Anderson. The elegant "barracks" erected for the Military Institute remained vacant for a number of years, but were again occupied, some years after the war by J. E. Horner and Ralph H. Graves. This school had moderate success for several years. At length Mr. Horner withdrew, and about two years afterward Mr. Graves suddenly died, and the school was closed.

AUTHORITIES, a sketch by Rev. J. H. Fitzgerald, and various pamphlets, obituaries and newspaper articles.

[December 13, 1882]

CHURCHES OF ORANGE PRESBYTERY—LITTLE RIVER.

Little River Church takes its name from a stream of that name that constitutes one of the sources of the River Neuse. The church is located in Orange county, about nine miles north of Hillsboro, and is one of the oldest churches of the Presbytery. It is at a point where many highways meet, in the centre of a thickly settled country, and the congregations which have worshipped here have been usually very large. The neighborhood has been a hive from which swarms of emigrants have gone to the west and northwest. Notwithstanding this constant depletion it is still one of the largest country churches of the Presbytery, Alamance, Hawfields, Cross Roads and Bethel alone having a larger membership.

The probable date of the organization of this church was 1760, about seven years after Grassy Creek—the oldest of the churches. This is given on the authority of a lecture on the history of the church, delivered by Rev. Daniel G. Doak in 1836. As the church lay in the region of country occupied by Hugh McAden, David Caldwell, Henry Patillo, James Creswell, John Debow, and James McGready it is but fair to infer that the early church was nourished by these pioneer ministers of Orange Presbytery. From 1780 to 1799, it is claimed that the Rev. Messrs. Frazier and Patillo served this church. In 1799 the Rev. Wm. H. Thompson had charge of the church according to local tradition. In 1805 Rev. James H. Bowman had charge of it, and was succeeded by Rev. Samuel Paisley in 1814 who labored here for about twenty-two years preaching also at Eno church. Mr. Paisley was licensed by Orange Presbytery about 1805. Dr. Foote in his North Carolina sketches, page 243, mentions that Samuel Paisley was the son of Wm. Paisley, of Alamance church, in Guilford county, and that Wm. Paisley married an adopted daughter of Rev. James Davenport. The story of this adopted child, who became the mother of Rev. Samuel Paisley, is one of those romantic events that often happened in the early years of our country. It seems that a party of Indians passed by the residence of Mr. Davenport, at Pennington, New Jersey, having with them a little white girl, whom they claimed as theirs, saying that she had no parents, but would not tell where they got her, nor give her

up to the white people. One day however, getting out of provisions, they sold her to Mr. Davenport, for a loaf of bread and a bottle of rum. Mrs. Davenport, whose maiden name was Paine, named the little captive Deliverance Paine and raised and educated her carefully. In 1763 Mr. Paisley met her, won her affections, and was married to her in Philadelphia by Rev. Wm. Tennant [sic]. Sometime after their marriage they moved to Guilford county, North Carolina. Thus was verified in a striking manner the words of the Psalmist Ps. lxviii:5th, and 6th verses: A father of the fatherless and judge of the widows is God, in his holy habitation. God setteth the solitary in families; he bringeth out those which are bound with chains.

After Mr. Paisley had labored several years in Little River, we have the record of an interesting meeting held here on the Christmas holidays of 1822. It was a camp-meeting in midwinter, and a time of much religious interest. Six persons were added to the church on examination one of whom was John Neely, afterwards a devoted ruling elder. Another was David Dickey. At the same meeting John Clayton, Elizabeth Clayton and Samuel Clayton were dismissed with the view of entering a new organization—the latter afterwards an elder of New Hope church.

These were the days of what were called "big meetings," held by such ministers as Ezekiel B. Currie, John H. Pickard, Samuel Paisley, and Wm. D. Paisley, men mighty in the Scriptures and full of the Holy Ghost.

In the spring of 1834 Little River is represented in the records as vacant, and Samuel Paisley as without charge.

Mr. Paisley succeeded Dr. McRee, as stated supply of Fourth Creek church in 1837. In 1839, Mr. Paisley had removed to Fayetteville Presbytery, and was pastor of Buffalo, Union and Euphronia churches. He continued to labor in Euphronia church till the fall of 1851. In the spring of 1852 he was stated supply of Bensalem and Mineral Spring. He continued to labor at Bensalem till 1860, when he is reported as infirm and without charge. Mr. Paisley passed quietly away from earth during the last year of the war, having served the Master for over half a century in the Christian ministry.

In the latter part of 1834 Daniel G. Doak became stated supply of Little River and Eno churches. Mr. Doak was a man of unusual zeal, and devoted much time to pastoral visitation, and many were added to the church through his instrumentality. In 1835 about fifty persons were added. They had a camp-meeting in August, followed by a "big meeting" in the fall, at which time the converts made a public profession of religion. During the six years of his ministry there, seventy eight persons were added to the church. In 1840 Mr. Doak became pastor of Clarksville church, and in after years moved to Mississippi, where he preached at Oxford, College Hill, and Sardis, till about 1877, when he completed his labors.

After Mr. Doak's departure from Little River David Dickey preached there about two years, and on the 23d, of Sept. 1843 Rev. Wm. C. Sutton was elected

pastor, and served the church for two years and a half. Seventeen were added during his ministry. Mr. Sutton was a native of Guilford county, North Carolina and was educated at the Caldwell Institute, at Greensboro, receiving his theological education at Union Theological Seminary, in the class entering in 1840—the class of Moses D. Hoge, R. N. Davis, D. B. Black and A. G. Hughes. After preaching at several places Mr. Sutton removed to South Carolina and became a member of the Presbytery of Harmony. His last residence noted in the record is Shoe Heel, N. C., in 1868. Shortly after this he died.

Rev. Arch. Currie began laboring in Little River in Sept. 1846 and continued there for ten years. Under his ministry the church grew in numbers, year by year—the largest number—eighteen—being added in 1855—the last year of his labors there. The whole number added in the ten years was fifty-two—all white except one Duncan Latta.

Rev. T. U. Faucette took charge as supply in the spring of 1856. The religious interest that had prevailed in 1855 was still alive, and Mr. Faucette, who resided at Oxford, thirty miles distant, found such a demand for ministerial labor that he concluded that it would be for the interests of the church to call the scattered families together in a campmeeting, something after the pattern of the Jewish Feast of Tabernacles. The meeting was held in the fall of 1856, and a number of neighboring brethren were called in to assist, among them the Rev. Thos. Lynch and Rev. A. G. Hughes. The order of exercises was as follows: 1st. Family worship at sunrise, consisting in reading the Scripture, singing and prayer. 2d. Prayer meeting at 9 o'clock. 3rd. Regular public worship at 11 o'clock. 4th. Another sermon at 2 o'clock. 5th. Sermon again at night. Thus the whole day, except a few hours in the afternoon was taken up with religious exercises, and the benefits were believed to be very great. Association with each other laid the foundation for Christian love. The constant attention to divine things as the great business of the occasion fostered serious consideration and led to prayer and repentance. The meeting resulted in the addition of forty white persons and ten colored persons to the communion of the church.

Another season of refreshing came to this church in 1860, at which time thirty-two additions were made. In 1871 eleven members of the Sabbath-school were admitted to the Lord's Table. The whole number added to the church in the sixteen years from 1856 to 1872 was one hundred and sixty-five, and of these about twenty were heads of families, and not more than five were over sixty years of age. The great majority were converted while young.

The ruling elders, as far as known have been Wm. Woods, Joseph Allison, Jno. Murdoch, and Wm. McCulloch. After these patriarchs were John Woods (Irish) Hugh Woods (Scotch), Wm. Woods, David Allison, John Ray, James Murdoch, Joseph Woods, James Allison, Samuel Turrentine, Jno. Neely, J. L. Woods, Hugh Woods, Joseph Barlow, Robert Redding, Alexander Dickson, Chas. W. Ray, Wm. Woods, N. P. Hall, Dr. A. W. Gay, Isaac Laws, (1860) Wm. D. Woods, Wm. R. Hughes, Samuel H. Jordan (1867) Jonathan Nichols—twenty-eight in all.

The first bench of deacons was elected May 6th, 1860 viz. Thomas Wilson, Charles Wilson, John W. Woods, Wm. D. Woods, Samuel H. Jordan, James Allison, Jno. C. Wilkinson (1866) L. W. Hall, John W. Hall, Thos. J. Hall. The prevailing names among the officers of this church were Woods, Wilson, Allison and Hall, doubtless belonging to that Scotch Irish race, which has peopled so large a part of western North Carolina.

In 1872 Little River had one hundred and forty-eight members and gave $200 to the pastor's salary. In 1874 Rev. James H. Fitzgerald supplied Eno and Little River in conjunction with Hillsboro. He continued to preach to these churches until 1878, and about this time the Rev. J. L. Currie was elected pastor, and on the 8th of June 1878 he was installed pastor of Little River. Mr. Currie remains to the present time the pastor of Eno, Little River, and Chapel Hill churches. The church now has nine elders, six deacons, 142 communicants, and gives two hundred dollars to the pastor's salary.

Compiled from a sketch by Rev. T. U. Faucette, in 1874, compared with Gillett, Foote, and minutes of General Assembly, Synod of North Carolina and of Union Seminary.

[December 20, 1882]

CHURCHES OF ORANGE PRESBYTERY—NEW HOPE.

New Hope church is situated nearly midway between Hillsboro and Chapel Hill, and about three miles west of University Station, on the North Carolina Railroad. The date of its organization appears to be lost, but it is known that the Rev. Henry Patillo was their first minister, and that in accordance with old custom, he published the bans [sic] of matrimony between John Strayhorn and Elizabeth Johnston, before the revolutionary war, in New Hope church. Mr. Patillo was licensed in 1757, and the church was established sometime between this and 1775. After Patillo the Rev. Jacob Lake was the pastor of New Hope, and he was serving this church in 1794. In after years this pulpit was supplied by James Bowman, Wm. Thompson, and Dr. Robert Hett Chapman of the University. The ministry of these brethren brings us down to 1819, at which time Rev. Elijah Graves was preaching there. The next year Rev. Shepard K. Kollock, D. D., took charge of the church, re-organized it, admitting its members by public assent to the ["] Articles of Faith and Covenant." After Dr. Kollock, Mr. Graves returned and preached several years, until 1831, when Rev. D. L. Russel came. For a season he and Rev. J. S. McCutchan seem to have been co-laborers in this field, and under their joint ministry many were added to the church. About the latter part of 1832, Philip Pierson then a licentiate preached here, and the next year Rev. Geo. W. Ferrell began laboring here and continued for about three years.

In 1837, the Rev. James Phillips, Professor of Mathematics in Chapel Hill,

took charge of this church as stated supply, and labored faithfully and successfully for nearly thirty years. When he began his labors the church had 93 communicants. During his ministry there seventy-seven members were added and sixty children, and twenty-nine adults, were baptized. We know not how many sermons he preached, but not less than two sermons each Sabbath during the collegiate year at the University, perhaps 1,500 or 2,000 sermons in all. A lady of the congregation kept a diary, which contains 400 texts from which she heard Dr. Phillips preach. He was punctual in all his appointments regardless of wind or weather, and his name is venerated by all the good people of that region. In the "Memorial Address," delivered on June 5th 1867, at the University by Prof. Hepburn, the speaker says, "For the greater part of his ministerial life Dr. James Phillips preached at New Hope church. To this church he was sincerely attached, and preached there with great regularity, holding afternoon services in the neighboring schoolhouse, and private dwellings, seeking as his only recompense that he might see some good as the result of his toil. His labors here ceased only when advancing years forbade the exertion and exposure—which was in Dec. 1865." And it is a significant fact that the last sermon he preached to this people was from the text, "Ye must be born again." Whoever heard Dr. Phillips always heard the marrow of the gospel, both in his sermons and in his prayers.

After his ministry ceased the Rev. Thos. Lynch, Rev. H. B. Pratt, Rev. A. Kirkland, Rev. T. U. Faucette, Rev. C. N. Morrow, and Rev. P. H. Dalton ministered to this people. Mr. Dalton joined this church in 1852, while a student at the University. About the beginning of 1875 he became pastor of the church and has continued to labor there until this time, (Dec. 1882). About 20 members have been added during the eight years of Mr. Dalton's ministry, [*] and the church has 98 communicants, with eight elders and five deacons, and gives $200 for the pastor's salary. Mr. Dalton is pastor at High Point, and stated supply at New Hope, Jamestown and Calah churches.

ELDERS. The names of the first elders were——Gill, Jno. Mitchell Gilbert Strayhorn, Sr., Alex. Strain, James Hart and Jno. Freeland. Then came John Gattis, T. Blackwood, Jno. Craig, Robert Baker, David Rainey, Jno. Strain, Alex. Gattis, James Stayhorn [sic], and Samuel Faucette. We find also the names of Wm. Brown, Alex. Strain Jr. Allen Petty, Samuel Hart and David Hart. During Dr. Phillip's ministry there were added to the list of elders, Jno. R. Faucette, David Craig, Wm. Blackwood, Geo. Faucette, Jos. Kirkland, Bryan Strayhorn, Alex. Dickson, W. S. Kirk, G. R. Long and S. S. Clayton. In 1872 Jno. T. Hogan and S. T. Blackwood were ordained. In 1877 C. W. Johnston, Wm. C. Clayton and N. G. Craig were ordained.

An Instructive Incident

in the history of New Hope church is, that in 1792 Gilbert Strayhorn executed a deed of gift for 200 acres of land to the Trustees of New Hope church. A large

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[* See Appendix B, 9]

part of this land is still owned by the church. On this they first built a low cabin for public worship, and then another, hexagonal in shape, which remained until about 1806, when a substantial building was erected on the hill, and afterwards a session-house was added, near which is a new grave-yard. This house of worship remained till 1862, when it was burned to the ground. During the late war a large frame house was erected, where the congregation now worship. The history of Gilbert Strayhorn, and of his descendants to the third and fourth generation shows that our God is a covenant keeping God, it shows still farther that the "liberal soul shall be made fat." God has blessed his family down to the present time. No one of his descendants has strayed off into unbelief, and almost every office bearer in this church to-day is a descendant of this venerable and liberal man of God. And large numbers too are found among the private members of New Hope church. Others of them elsewhere are in the fold of Christ. Let all see in this incident an illustration of the scriptural truth, "Them that honor me I will honor, and they that despise me shall be lightly esteemed."

Principally from a sketch by Rev. P. H. Dalton, read before Orange Presbytery in 1877.

[December 27, 1882]

CHURCHES OF ORANGE PRESBYTERY—HIGH POINT.

The village of High point [sic] is situated in Guilford county fifteen miles south-west of Greensboro on the North Carolina Railroad. It is very accessible to all the surrounding country by means of good public roads and enjoys the benefits of a large trade in lumber and general merchandise. Its inhabitants number about one thousand and there are ten or a dozen stores in the town. Its elevated and healthy situation, and excellent boarding houses attract visitors in search of health and recreation from many parts of the county.

For several years past the excellent select classical school of Maj. W. B. Lynch has furnished first-class educational facilities to the community and has attracted pupils from abroad.

The Rev. P. H. Dalton, while travelling as the Evangelist of Orange Presbytery in 1859 visited High Point and found several members of the Presbyterian Church residing in the town and its vicinity. These were all anxious to have a church and minister of their own persuasion. An effort was at once made and in a few months a sufficient sum was secured to build a neat and comfortable church. The building was completed early in the fall.

On Saturday, Sept. 3rd, 1859, the Evangelist, assisted by Rev. J. Henry Smith, and Rev. A. Currie by direction of Presbytery, organized a church. Eli Denny, and his wife Mary H. Denny, Malcolm Shaw, Alfred G. Foster and his wife Letitia H. Foster, Robert. E. Blair, and Mrs. Eliza M. Dalton, were received

on certificate. Rebecca Secrest, Maggie Lynn, W. P. Denny and W. C. Denny were received by examination--eleven in all.

On the next day the new house of worship was dedicated, and the Lord's Supper administered. Eli Denny and Malcolm Shaw were elected elders, and Robt. E. Blair, deacon, and were ordained and installed in office.

The church increased rapidly, and in five years it numbered nearly sixty members. But when the war closed several of the most wealthy members had either died or removed and the church was left in a crippled condition, from which it has never entirely recovered.

In March, 1867, Mr. Dalton was called to the church of Washington, N. C., and the High Point church was served by Rev. F. H. Johnston till 1872. Rev. W. B. Tidball then began preaching here, and continued till 1874. At that time Mr. Dalton returned and has been preaching here one Sabbath in the month up to the present time. (January 1883).

In the meantime W. T. Rankin and W. C. Denny were elected elders, and Wm. Wiley and J. S. Newlin, deacons.

To the credit of this church it may be said that it has always given to the benevolent causes of the Presbytery about one-third as much as they pay to their minister, and they have generally paid him as much as they could.

In 1882 this church reported forty communicants, five elders and four deacons, forty-two dollars given to presbyterial causes, $106 to pastor's salary, and a total of $293 to all church purposes.

Jamestown Church.

Jamestown is a village, situated on the right bank of Deep river, on the North Carolina Railroad, and about five miles north of High Point. The old town was formerly the home of a settlement of Friends or Quakers. When the North Carolina Railroad was built the station was placed on the opposite side of the river, nearly a half mile from the town. A new town sprang up around the station and the old town decreased in population.

For several years, Mr. Dalton has held occasional or regular services at Jamestown station, and gathered together a little company of earnest Presbyterians. Sometime about 1880 they began to raise funds to erect a house of worship, and succeeded at length in building a house at an expense of about $1,000.

In accordance with the order of Presbytery, Rev. P. H. Dalton,and elder W. C. Denny of High Point church met with the congregation in their new house on the fourth Sabbath of January, 1881, and organized a church with the following members, viz: James M. Wharton, Margaret Wharton, Wm. M. Wiley, Laura A. Wiley and Bell C. Wiley—all from High Point church, Dr. J. G. Ector

and Margaret C. Moon, of the Greensboro church, Ann Patterson and Jane Patterson of Mocksville church, and Miss Bell Patterson of Winston church. J. M. Weatherly and Julia C. Wiley were received on examination.

Wm. M. Wiley and Jas. M. Wharton were elected and ordained ruling elders, and J. M. Weatherly, deacon. The house was dedicated on the fourth Sabbath of September, 1880, Rev. C. H. Wiley, D. D., preaching the sermon, and Rev. P. H. Dalton offering the dedicatory prayer.

In addition to the twelve original members, there have been four others added since its organization. Mr. Dalton has served the church from its organization to the present (January 1883) as stated supply.

Rev. Pleasant Hunter Dalton,

concerning whose church we have been writing, was born in Rockingham county, N. C., March 4th, 1821. He was prepared for college at the Caldwell Institute, Greensboro, and joined the junior class of the University of North Carolina, in 1842, and was graduated there with distinction in 1844. In 1843, he joined the church of New Hope, under the ministry of Rev. Dr. James Phillips. He was received under the care of Orange Presbytery, at Yanceyville in 1843, and in the fall of 1844 he went to Princeton Seminary, where he remained two years. His third year was spent at Union Seminary in Virginia. In April 1847, along with S. A. Stanfield, he was licensed by Orange Presbytery, at Milton. He spent the first two years of his ministry in Bethany and Tabor churches, in Concord Presbytery, and was ordained at Tabor church in Oct. 1848, Rev. Messrs. H. N. Pharr, Wm. A. Hall and E. F. Rockwell, officiating. In 1850 he became pastor of Fourth Creek (Statesville) church, where he continued six years. In January 1857 he took charge of a Female Seminary in Madison, Rockingham county, which he successfully conducted for two years. Orange Presbytery then selected him as Evangelist, in which capacity he labored for about four years. In 1867 he became pastor of the church of Washington, N. C., where he found the church greatly depressed by the disasters of the war—two thirds of the town, including their house of worship, having been destroyed by fire. During the six years of his ministry there the church increased from forty members to upwards of one hundred, and a new church was erected at a cost of $10,000. A gracious revival occurred in the first year of his ministry, and over thirty were added to the church on examination. In the spring of 1873 he was reluctantly compelled by the state of his health to leave his attached people, and engage in less arduous work.

Mr. Dalton, since 1874 has been residing and preaching at High Point. With this church are associated New Hope and Jamestown, all connected with him by tender and interesting associations.

Compiled from manuscript furnished to the author.

[January 17, 1883]

CHURCHES IN ROCKINGHAM COUNTY.

Rockingham is one of the northern tier of counties, lying on both sides of the Dan river, with Virginia on the north, Caswell on the east, Guilford on the south and Stokes on the west. It is a broken and hilly region, verging towards the mountains. The principal productions are tobacco, corn, wheat and rye. It has produced some years nearly two million pounds of tobacco. It is the home of families called Scales, Galloway, Moorehead, Martin, Carter, Broadnax, Settle, Michaux, Leseure, Hunter, Peay, Donnell, Reid, Dalton, Courts, Ruffin, and others well known in the history of the State.

The county was organized from the northern part of Guilford in 1785, and was named after Charles Watson Wentworth, Marquis of Rockingham, the county-seat being called after his family name. The Marquis of Rockingham was Premier of England in 1782, and acted in concert with the Earl of Chatham in favor of the colonies and in opposition to Lord North.

The religious history of Rockingham county is involved in obscurity. While Bethany, Bethesda, Hart's Chapel and other Presbyterian churches were ranged along the line between Caswell and Rockingham on the east, it appears that there were no Presbyterian churches in the western division of the county. The earliest organization of which we have any record is the now extinct church of

Spring Garden,

the deceased mother of Leaksville, Madison, Wentworth, and Cascade (in Va.) churches. The early history of Spring Garden church is the early history of Presbyterianism in the western part of Rockingham. Before 1832 there was no organized Presbyterian church in this region. Prior to this period there had been occasional Presbyterian preaching, and there were a few Presbyterians. The Rev. John Silliman taught a school in Leakesville [sic] about 1824 and preached for some time, but his success is not known. Rev. Jno. H. Pickard preached occasionally, and received some members from this region into his church of Bethesda or Speedwell—one of whom was Mrs. Susan Galloway, for a long time a faithful member of Spring Garden.

The first Presbyterian church in the western half of Rockingham was built by Col. Hunter—grandfather of Rev. P. H. Dalton——south of Beaver Island Creek, not far from the Stokes county line. In this there was only occasional preaching, and never any regular organization.

The first organization was in 1832. In that year the Rev. Jesse Rankin was sent out as a missionary by the Assembly's Board, and began to preach statedly at Spring Garden, and Leakesville [sic] in North Carolina, and Cascade in Virginia. On the first of April 1832, he organized a church with six members under the name of

Leakesville [sic]

The names of the six original members were Matthew Anderson, Margaret Anderson, Martha Aiken, Ann D. Rankin, Nancy Carrigan and Dorothea Winstead. Shortly after he received Virginia Ann Michaux, Wm. Carrigan, Susan Watkins, Mary H. Aiken, Matilda Odineal, Susan Galloway, Isaac Hotchkiss, Mrs. Hotchkiss, Jno. L. Leseure, Wm. M. Michaux, Mrs. Jones, Alfred M. Scales, Susan H. Roberts, Isaac E. Watkins, Ann Leseur, Martha A. Scales, George W. Peay and Sarah Spencer. These members were received at different communion seasons, at which Mr. Rankin was assisted by Rev. Messrs. Wm. D. Paisley, Daniel A. Penick, Jno. Witherspoon, and others. The church now numbered twenty-one members. On Saturday the 23rd of March 1833, the congregation met and elected Wm. A. Carrigan, and John L. Leseur elders.

Mr. Rankin during this time was living at Leakesville [sic], and conducting a school, while he preached at Spring Garden, Leaksville, Cascade and Madison.

In the fall of 1834, after laboring in this field nearly three years, organizing a church and receiving thirty-one members, Mr. Rankin removed to Oxford.

After his departure the church was destitute of regular preaching until 1835. Occasional services were held by Rev. James D. Hall and Rev. Wm. D. Paisley and a few more members were received. The Rev. Thompson Byrd, a native of Caswell county, who had studied theology at Andover, Mass,, began to labor in this field in 1835. He supplied these churches about four years, preaching two Sabbaths a month at Madison, one at Spring Garden and one at Leakesville [sic].

Mr. Byrd was a young man and very modest. In his views, as might be inferred from his place of education, he adhered to the New School party, which was probably the cause of his leaving the field and removing to the northwest. In August, 1836, Wm. R. Hill and Alfred M. Scales were elected elders.

In the spring of 1837 Orange Presbytery passed a resolution that the name of Leakesville [sic] church be changed to Spring Garden. Soon after this a new church edifice was erected at Spring Garden, the preaching at that place having been previously done in an old union church. The new church was dedicated in May 1838, Rev. Alex. Wilson preaching the sermon.

In September 1839, the church made out an application for the services of the Rev. Wm. Nelson Mebane, to become their minister. On the 24th of October, Mr. Mebane gave his consent to preach at the Spring Garden church, and Madison and Cascade meeting-houses three Sabbaths in each month, as stated supply.

Mr. Mebane thus began his twenty years of labor in this field, and the Lord blessed him to the edification of the church.

In 1845 Thos. D. Roseborough was elected an elder of this church, and

Jas. M. Scales and Peter A. Cardwell were elected deacons. In the same year also a Presbyterian church was erected in the village of Madison, services previous to this time having been held in the academy. In the year 1849 Wm. B. Carter was made an elder. In the spring of 1851, the number of communicants in Spring Garden church was eighty-three, including persons residing not only near Spring Garden, but at Madison, Cascade, Leakesville [sic], and some even in Stokes county, where Mr. Mebane also preached. In 1851, the church of

Madison

was organized as distinct from Spring Garden, though Mr. Mebane continued to preach at the latter place to the close of his ministry. Hugh Willis was elected elder of Spring Garden in 1852, and the last recorded meeting of session was in November 1856. In 1859 by order of Presbytery, the remaining members of the mother church were transferred to Madison, and Spring Garden was known no more. At its organization in 1851, Madison had eighteen members, set off from Spring Garden, and Thos. D. Roseborough became its first elder, and Alex. M. Searcy its first deacon. Rev. Cyrus K. Caldwell presided at the organization, and Mr. Mebane, who had already preached there twelve years, was immediately elected and installed pastor, Rev. Saml. W. Watkins, and Rev. E. W. Caruthers, D. D., officiating. In the spring of 1852 the church reported thirty-two communicants. In this same year Wm. B. Carter, a former elder of Spring Garden was elected elder in Madison church, together with W. R. D. Lindsay who had been the first elder of the Greensboro church. About the year 1853 Rev. Jacob Doll removed to Madison and established a school.

In the fall and winter of 1855-6, Mr. Mebane and Mr. Doll commenced a meeting which continued forty days and forty nights, the fruits of which were the addition of forty-four members to the church by examination. In 1856 the church numbered eighty-three communicants. This year Gen. Alfred M. Scales and Dr. Robert Galloway were elected to the eldership.

But the long pastorate of Mr. Mebane was drawing to a close. His health failed early in 1859, and he was compelled to ask a release from the active duties of the pastorate. With much reluctance the congregation granted his request. He lingered on till the 8th of May 1859, when he fell asleep in Jesus. The life of such a man as

Rev. William Nelson Mebane

deserves more than the incidental notice contained in this sketch. The family of the Mebanes was a prominent one in Orange county, from the days of the Revolution. Though he shone not in strife of battle, at the bar, or the forum as some of his kindred did, his life and labors were not less noble than the noblest of his race. In 1831 he entered the Junior Class in the University of North Carolina, and was graduated in the class of 1833. During his residence at the University, and as one of the results of the day of prayer for Colleges, he was converted and made a public profession of religion.

Having won the highest honors of the University, he was appointed to deliver the valedictory, which he did in a natural, unpretendid [sic] and effective manner. After taking his first degree he was appointed to a tutorship in the University. He accepted the appointment, and discharged the duties of that position faithfully and acceptably. But he did not seek a literary life, and after one year of service, he began his special preparation for the ministry. He had been taken under care of Orange Presbytery at New Hope church in September 1833, and after leaving the University he pursued his theological studies at Princeton Seminary. This would take up his time till about 1836. After entering the ministry he made a missionary journey through the Southwest, as far as into Texas. An incident of this trip, showing Mr. Mebane's conscienteousness [sic] and courage has been several times told in the papers. It is substantially as follows: One evening late he found himself at a wretched abode, where there were a number of rough and suspicious characters. He was allowed to stay all night with them, but discovered to his dismay that he had left his saddle-bags with his clothing and money a half day's journey behind. He informed his entertainers of the fact, and was allowed to go back next morning, to get his saddle-bags and return. When he reached the place where his saddle-bags were, he was told that he had fallen into a den of dangerous and dishonest characters, and was urged not to return. But his promise was out, and he declared that he must keep it. He did return, was hospitably entertained a second night, and the next morning they refused to charge him anything for the two nights entertainment. The ruffians were so charmed with his honesty, truth and courage, that they begged him to visit them again and preach for them, promising to do all they could to reward him for his labors. They instinctively reverenced the majesty of true nobility of character.

Mr. Mebane's physical constitution was feeble, yet he was animated by a mind that was active, quick to apprehend, and at the same time patient and tireless. Of the talent which he had received he made good use, and he labored abundantly in the Master's vineyard. It was characteristic of him that he never forgot his sacred calling and that he must be about his Master's business always. Possessed of the happy talent of introducing the subject of religion easily and naturally he was always ready to stand up for Jesus, and win souls from the evil way. Speaking from a heart full of love to the Saviour, he seldom spoke without making an impression. As a pastor, it was said of him, that he had no superior in the Synod. Having begun his work in a wide region, where there were few members of his church, he devoted his life to gathering of and feeding "scattered sheep of the flock" as he loved to call those members who were dispersed abroad.

Mr. Mebane died on the 8th, of May 1859, and his death filled the whole community with sorrow.

Shortly after the death of Mr. Mebane, Mr. D. E. Jordan, a licentiate, was elected pastor, and in December 1859 was ordained and installed pastor of Madison for one half of his time. Mr. Jordan preached also one Sabbath a month at Wentworth, and one at Leakesville [sic]. These two branches of old Spring

Garden were erected into distinct churches in 1860. Mr. Jordan served these churches with fidelity for about ten years. In 1860 the Madison church is reported as receiving five persons on examination and forty on certificate. The latter were the members of Spring Garden transferred to Madison. The church now numbered 122 communicants. In 1867 Mr. Jordan tendered his resignation of this charge, but was not allowed by the Presbytery to leave the field. After three years further service, on account of the salary being inadequate for the support of his family, he was allowed to resign, and remove to Oxford. Within the past few months Mr. Jordan has removed from Granville county, and taken charge of the church at Winnsboro, S. C.

Rev. James W. Shearer, served the church from 1870 to 1872, two years, and the church was greatly blessed under his ministry. Mr. Shearer went to Tennessee, and in September 1872, Chas. M. Payne, a licentiate, was called to this field. On the 17th of April 1873, the Presbytery of Orange ordained Charles Montgomery Payne, and installed him pastor of Wentworth church, and on the 15th of June they installed him pastor of Madison church. Mr. Payne served these churches with acceptance, until April 25th, 1874, when the pastoral relation was dissolved. On the 25th of September he was dismissed to the Presbytery of Wilmington, whither he had been called to take charge of the Second Church of Wilmington. For the last eight years Mr. Payne has been pastor of this church.

Mr. Cornelius Miller a licentiate of West Hanover Presbytery became stated supply of Madison church in June 1874. In October 1875 he was installed pastor of the church by a Presbyterial commission consisting of Rev. Messrs. J. Henry Smith, D. D., Jacob Doll and Wm. B. Tidball. In 1876 Mr. Miller is reported as pastor of Madison, and stated supply at Wentworth and Leakesville [sic]. In 1881 Mr. Miller removed to Honey Grove, Texas, and the three churches of Madison, Leakesville [sic] and Wentworth were left without a pastor. The three churches have an aggregate membership of one hundred and twenty-seven communicants, as the net result of fifty years of labor. The field reports $422 as given towards pastoral support the past ecclesiastical year.

Compiled from a sketch by Rev. C. Miller, and amended by additional facts from Synodical and Assembly minutes and notices in NORTH CAROLINA PRESBYTERIAN in 1859.

[January 31, 1883]

CHURCHES OF ORANGE PRESBYTERY—CHAPEL HILL.

The history of the Presbyterian church in Chapel Hill is so largely connected with the history of the University of North Carolina located at the same place that no apology need be made for frequent allusions to that Institution in the course of this narrative.

The interests of higher education in North Carolina have always been mainly in the hands of Presbyterians, and to the Presbyterian clergy in particular the State owes a debt of gratitude of several generations standing.

From the establishment of the University in 1795, and during a period of about forty years there would seem to have been no regularly organized church of any denomination in Chapel Hill, except perhaps a temporary organization of the Presbyterians. In the sketch of Dr. R. H. Chapman in Sprague's Annals, it is stated that Dr. Chapman, who was President of the University from 1812 to 1817, "was also a principal instrument in the establishing of a Presbyterian church at the seat of the college—none having existed there previous to his accession to the Presbytery." vol. iv. p. 96. Still during this time all classes and sects worshipped together on Sunday morning in Person Hall—then the College chapel—where divine service was regularly held by some clerical member of the Faculty. The Rev. Dr. Chapman, second President of the University, and Rev. Dr. Joseph Caldwell, his predecessor and successor, who for forty years guided the affairs of the University, were both Presbyterians, and they preached and administered the sacraments of baptism and the Lord's Supper in Person Hall, according to the forms of their Church.

The Presbyterian element was altogether the preponderating one in the religious life of Chapel Hill for the first generation of its existence, but no record of Presbyterian work or membership was made. Charles Chalmers and Thos. Taylor are known to have been ruling elders between 1820 and 1830. In 1818 Dr. Elisha Mitchell, then a young man became a Professor in the University, and in 1826 Dr. James Phillips. In the last mentioned year a Sunday-school was established in Person Hall, and was conducted by the ladies of the Faculty, assisted by pious young men among the students.

About the year 1829 a small wooden building was erected, mainly at the expense of the Faculty, on the ground where the Presbyterian church now stands, for convenience of Sunday evening services, weekly prayer meetings, Sunday-schools, and the like. Then, as in Person Hall, all the village population met, and as no sectarian views were urged, and only the great principles of Christianity upon which all Protestants agreed, were preached, there was no division of sentiment apparent, and the religious life of Chapel Hill was for many years conducted on a union basis. Rev. Dr. Hooper of the Baptist church, Rev. Dr. Green of the Episcopal Church, Rev. Dr. Deems of the Methodist Church, Rev. Drs. Caldwell, Mitchell, and Phillips of the Presbyterian Church by turns fed the small flock of Christians who constituted the one congregation of the place.

Dr. Caldwell had been ordained to the ministry of the Presbyterian church in New Jersey, previous to his setting out in 1796 for North Carolina, Dr. Mitchell was ordained in 1821 by the Presbytery of Orange, and Dr. Phillips in 1835 by the same body. Dr. Caldwell died in 1835, and was succeeded in the Presidency by Hon. David L. Swain, also a Presbyterian, though he did not join the Church until later.

As the University grew, the village population increased, and about 1840 the Methodists organized and provided themselves with a separate place of worship. The Episcopalians within a few years followed their example, and soon began the erection of a handsome church edifice. The Presbyterians now felt the need of asserting their own individual existence as a church. Rev. Dr. James Phillips, whose attachment to the faith and forms of Presbyterianism was ardent, and uncompromising, was so strongly impressed with this feeling and was so deeply convinced of the importance of Chapel Hill as the seat of the University, that after consultation with Dr. Alexander Wilson, Dr. Harding, Dr. Lacy, Mr. Gretter and other then prominent men in the Church, he was resolved to procure a suitable church building to be erected. For this purpose he voluntarily undertook the labor and entire expense of devoting his vacations—summer and winter—for several seasons to increasing the attention of Presbyterians, in different sections of the State to this matter, and soliciting subscriptions. Meanwhile the church was regularly organized in 1845 by the election of President Swain and Mr. Charles Phillips to the office of ruling elders; Dr. Mitchell being moderator of the session.

From this time regular records of the session were preserved, and for twenty-eight years we have a history of the transactions, membership and progress of the church.

Thus far Presbyterianism can hardly be said to have grown or flourished in Chapel Hill. It hardly held its own in the place, while the Methodist, Baptist and Episcopal churches sprang into existence by its side and grew rapidly—the Methodists and Baptists especially to three or four times its number.

Under the revival preaching of Dr. Nettleton in 1830, and of Dr. Baker in 1833, a deep religious interest was awakened in the community, but the fruits were gathered not by Presbyterians, but by other denominations. However it may be said of this church, as of Presbyterianism elsewhere in the State, that its members and adherents were among the best and most influential men and women in society, whose character, education, and standing, second to none, gave their church a prominence and weight altogether disproportional to its size.

In 1848 the sum of $3,588, having been collected by Dr. Phillips in the course of several years in sums varying from one dollar to five hundred dollars—which last was the munificent subscription of James Donaldson of New York—the church building was commenced. Of the amount raised fourteen hundred dollars in money was contributed by President Swain, and the Mitchell and Phillips families. A lot of one acre, perhaps the most eligible in the village was purchased from the Trustees of the University, upon the understanding that the service of the church should be so ordered as never to conflict with the regular Sabbath forenoon services of the University, in the College Chapel, it being at that time deemed important to preserve college worship, and to secure the attendance of a congregation outside of the University students. The heads of the Presbyterian church, all officially connected with the Institution, readily gave their pledge, not fore-seeing that in time it would give ground for trouble and

division.

The building was finished and dedicated to ALMIGHTY GOD, September 23rd, 1849. Rev. Drury Lacy, D. D., of Raleigh, preached the introductory sermon on the day previous, in the Methodist place of worship, Rev. Jno. A. Gretter, of Greensboro, preached the dedication sermon, from Haggai ii:9, Rev. Dr. Lacy officiated at the communion service. Rev. Dr. Phillips had the happiness to admit by baptism the first infant member—his own first grandchild, Julia, daughter of Charles and Laura Battle Phillips. (The first funeral service in the new church was that of this little one, called just as she had completed her second year of mortal life).

Dr. Mitchell read a paper after the introductory services, setting forth the motives of the members and office-bearers of the church in having thus secured a house of worship at Chapel Hill, not to conflict with divine service in the college chapel so long as it shall be maintained there—not to assume an offensive or belligerent attitude towards other churches or in any way to invade their equal rights; but for the comfort and advancement in the Christian life of our own people, the maintenance of our doctrines, discipline and forms of worship, and for the religious instruction and guardianship of those sons of our Church who are, or will be, students in the University.

The services of the day and evening were very largely attended by all classes and creeds, and it was felt that a good step had been well taken, calculated to promote the best interests of the entire community and of the college. The architect of the building was A. J. Davis of New York—the building committee Chas. Phillips, Dr. Mitchell and President Swain. The church is of brick, of good and substantial workmanship, finished in the interior after the old English style, with exposed rafters and unpainted wood work, and with walls stuccoed in imitation of stone.

The ladies of the church under the lead of Mrs. Mary P. Ashe, eldest daughter of Dr. Mitchell, formed a sewing society, the proceeds of which were appropriated to provide a carpet, window-shades and chandeliers for the church. Sundry students of the University presented a handsome pulpit Bible, and a fine bell was soon purchased by the congregation. Miss Cornelia Phillips presented the church gates and stone pillars and Dr. Mitchell the enclosing stone wall, Charles Mitchell presented the pulpit cushion and Mrs. Anna Ashe the pulpit chair. Dr. Mitchell was appointed stated supply of the church, with Messrs. David L. Swain, Charles Phillips and Joseph Kirkland as ruling elders.

In the beginning of the year 1850 the entire adult membership was but twelve. The contributions to the various Boards of the Church and church expenses amounted for the year to $244 an average of $20 to the member. No salary was paid to Dr. Mitchell.

In 1853 there were eleven families belonging to the church giving twenty-three communicants. Total collections for the year $383. The Sunday-school num-

bered twenty. In March 1859 the families were fourteen—adult members forty-eight—Sunday-school thirty—total collections two hundred and seventy-four dollars. There was a steady, though not large increase of membership, from the increasing prosperity of the University and the corresponding growth of the village. The congregations at the evening Sabbath service, and the weekly prayer meetings were always respectable in number and character, attracting the best scholars and most thoughtful young men from the college. No special revival of religious feeling has been recorded till a visit from the venerable Dr. Daniel Baker of Austin, Texas, in 1856, under whose preaching a considerable addition was made to the church from among the students. Every year there were more or less additions from this source, but as they were not permanent members, and indeed did not always connect themselves with this church—preferring to go to their own homes—the church strength did not increase, though its usefulness and importance were continually manifested.

In 1857 Dr. Mitchell's death occurred among the gorges of the Black Mountain, where he was engaged on a scientific exploration. Dr. Phillips, who had been hitherto giving his Sabbath morning work to New Hope church, had been chosen to fill the office of stated supply upon the resignation of Dr. Mitchell in 1855. This he was able to undertake as there were no Sabbath forenoon services here, and he always returned from New Hope in the afternoon.

[February 7, 1883]

CHURCHES OF ORANGE PRESBYTERY—CHAPEL HILL.

(Concluded).

In 1858 Prof. Charles Phillips was licensed to preach the gospel at a called meeting of Orange Presbytery at Pittsboro, at the same time and place that the Rev. Daniel McGilvary—now Dr. McGilvary—was ordained as a missionary to Siam.

In March 1858 the membership had increased to thirty-three, and the contributions to $483. These contributions were certainly to be marked as liberal, but it must be considered that neither Dr. Mitchell nor Dr. Phillips would ever receive any compensation for their pastoral services in Chapel Hill.

Elder Joseph Kirkland having died in the spring of 1852, Wm. J. Hogan in 1853 was elected to serve in his place.

In March 1859 the membership was forty-eight, and the congregation having been for some time uneasy under the privation of Sabbath morning preaching in their church, a move was made looking to the annulment of the obligation which the founders of the church had entered into with the Trustees of the University

when the church was secured. This privation seemed all the more severe when it was seen that the Baptists had erected a handsome church, and were drawing large congregations, regardless of any claims which the University might have for support on the public. At the same time a number of our own people disliked the college chapel and thought it hard that the Presbyterians alone should be shut up to chapel morning services or have none at all.

This movement also looked toward providing a regular settled pastor, and naturally gave rise to a considerable warmth of feeling among those who deemed that their first duty lay in upholding University worship. The congregation now however, being composed largely of persons unconnected with the University, declined to see that indirectly their prosperity was closely dependent on that of the college, and that to support religious services there was to support the best interests and general welfare of Chapel Hill. They desired to have their children grow up in attendance on their own services, pure and simple, and they resolved to obtain a regular pastor for the church, and to move on without reference to the University or its officers.

At the distance of a quarter of a century we may look calmly upon this division of feeling and judgment, and find that the motives which prompted the agitating party were not without reason and propriety. On the other hand was the written and express engagement with the trustees, and the rather ungracious fact that the men whose labor and means had secured the church, and who had served it for nothing were now to see their contract set aside, and themselves called to give largely to the salary of a pastor besides.

The dissenting party prevailed; they procured a pastor and finally in the year 1860, succeeded in obtaining the use of the church on Sabbath morning, the University Trustees annulling the rule of chapel worship, making attendance there no longer obligatory upon the students, but directing each one to attend the church of his choice in the village. The consequence as far as the University was concerned was, that henceforth not one half of the students attended worship anywhere.

In the spring of 1859, the Rev. John B. Shearer, then of Virginia now Rev. Dr. Shearer of South Western University having been unanimously chosen was installed as pastor. The Presbytery installing him was composed of Rev. Messrs. James Phillips, J. M. Atkinson, A. Currie and J. M. Sherwood.

The elders at this time were David L. Swain, Charles Phillips, W. J. Hogan and Calvin Scott, and the deacons Kendall B. Waitt, Franklin Davies, and Wm. J. Martin. Mr. Shearer's salary was fixed at $1,000.

In 1860 the membership was forty-four, and the contributions, including pastor's salary, $1,244. The next year the communicants were forty-seven and contributions $1,422.

In June 1861, Alex. Kirkland, second son of the late elder Joseph Kirkland,

was licensed to preach the gospel by Orange Presbytery. In 1862 the church session offered the church bell to the Confederate government, to be used in providing artillery for the southern army during the war. This offer was accepted, but the bell was never called for. Similar offers were made by a number of our churches, with similar results. In May 1862 Rev. Mr. Shearer resigned his pastorate, and preached his farewell sermon, June 22nd of that year. Notwithstanding an influential part of the congregation had not felt that a pastor was necessary, yet when Mr. Shearer came his relations with the congregation generally were pleasant and cordial. He was popular in the village, his ministry was acceptable and his salary regularly paid, and mainly by those who had been of the opinion that it was not needful to have called him here.

On Mr. Shearer's departure Dr. Phillips was unanimously called to serve the church as supply, which office he thence forth held till his dealth, being occasionally assisted by Rev. Prof. A. D. Hepburn, and Rev, Prof. Charles Phillips as heretofore without payment for their services.

In April 1865 the communicants were forty-six, and the collections for the year had been $1,052—worth in the depreciated state of the confederate currency, $10.50 in gold, an average of twenty-two cents per member.

In 1866 Prof. W. J. Martin was ordained ruling elder. The close of the war in 1865 left the church and all its interests deeply depressed. The village of Chapell [sic] Hill had suffered as every other southern village had suffered, and in addition found in the decline of the University further loss and damage.

On the 13th of March 1867 occurred the death of Dr. Phillips, who fell and expired upon the rostrum of the college chapel, while preparing to lead in morning prayer. Prof. Charles Phillips was now unanimously chosen to supply his father's place as stated supply, assisted occasionally by Prof. Hepburn.

In 1868-69 the church began to feel severely the process of depopulation which began soon after the closing of the University by the State government in the summer of 1868. Gov. Swain's death occurred Aug. 27th of that year, in consequence of being thrown out of his buggy. By the spring of 1869 letters of dismission had been granted to twenty of the members of the church, who had been compelled by stress of circumstances to seek other homes. Dr. Charles Phillips having removed to Davidson College, and Prof. Hepburn to Miami University, Ohio, church services were necessarily discontinued. A colored Sunday-school was opened in the church at the close of the war, with some seventy or eighty members, and the white Sunday-school still kept going. Messrs. H. C. Thompson, and Thomas M. Kirkland, being ordained elders, were left in charge till better days might return. In 1870 the Rev. Alex. Kirkland acted as supply for a few months. After his removal no regular preaching was had for several years, and the congregation by successive removals dwindled to eight or ten members. Only occasional preaching and administration of the sacraments were afforded by visiting clergy. The kind visitations of Rev. Messrs. Edward Hines, T. U. Faucette and P. H. Dalton were received with grateful feelings by the few

remaining of the flock.

And just here may be remarked the value of a faithful eldership: Messrs. Thompson and Kirkland looked after the remnant and gathered up the fragments in this time of dearth. Mr. Thompson especially exerted himself, though not regularly resident at the "Hill," to keep up repairs on the church building, and to remit Presbyterial dues annually, and to see that the church's name was still to be seen among the reports of regular contributions. His liberality, punctual supervision and constantly manifested interest to keep the coal still alive, were of inestimable value during these years, and should be recorded.

In 1875 the revival, and re-organization of the University brought new life into Chapel Hill, and with the rest our church began to lift her head, and count her returning children. Rev. Dr. Chas. Phillips, leaving Davidson College, upon the call of his Alma Mater, and re-occupying his old chair in the University, was at once invited to supply the church, as formerly. This he did till compelled by ill health to discontinue preaching in the winter of 1875-6. The Rev. Mr. Dalton was then invited to supply the church, and continued his labors, to the comfort and benefit of the church until about the close of 1879. On the 29th of February 1880 the Rev. James L. Currie was installed pastor of the Chapel Hill church, in conjunction with Eno and Little River churches. The membership of Chapel Hill for the year 1882 is reported at twenty-six, with three elders and one deacon. This little band gives $500 as its share of the pastor's salary, and contributes liberally to all the benevolent causes of the Church.

In 1877 Dr. A. R. Ledoux, the head of the State Agricultural Experiment Station at Chapel Hill, was elected ruling elder with Messrs. Thompson and Kirkland. Dr. Ledoux was invited to take superintendence of the Sabbath-school, which Mrs. C. P. Spencer had been conducting for some years. The colored Sabbath-school had been discontinued—the Methodists and Baptists each opening their own schools and leaving no pupils for Presbyterians. Dr. Ledoux opened a weekly prayer-meeting which was conducted with much warmth and interest and attracted the students of the University. He also conducted a Bible class for the students in the Sabbath-school, numbering about thirty. The Sabbath-school numbers about twenty children.

Messrs. W. B. Phillips and Franklin Davies are the deacons, and reported the collections for all purposes, in 1879, to be $275, with a membership of twenty-eight. The church was that year newly carpeted and repaired, several additions made to its membership, and a growing life manifested. Laus Deo.

In a review of this narrative, and looking back along the thirty-four years since the erection of this church, the prominent thought aroused is that our God is a covenant-keeping God and his promises are all made good to the seed of his servants. The children are followed by the grandchildren, in the service of the sanctuary, and the blessing remains among them. The grandchildren of those who in Sept. 1849 dedicated this building, with joy, to their Lord, are now, in 1883, leading in the service of song, teaching in the Sabbath-school, office-

bearers and communicants. This vine of the Lord's planting still lives, and buds and blooms, and the tender grapes give forth a good smell. Esto Perpetua.

From a manuscript prepared in 1879 by Mrs. C. P. Spencer.

[February 14, 1883]

REV. JAMES PHILLIPS, D. D.

Two or three years ago, in this series of sketches, a meagre and imperfect account of Dr. Phillips was published. Since that time the writer has obtained fuller and more authentic materials, and deems it fit to follow the account of the Chapel Hill church, with a more worthy description of the chief actor in that important work.

When Dr. Mitchell was transferred from the chair of Mathematics and Natural Philosophy to that of Chemistry in the University of North Carolina, in 1825, the mathematical chair was filled by the election of Mr. James Phillips. Mr. Phillips was a native of England, a son of the Rev. Richard Phillips, a minister of the Church of England, and was born at Nevendon, Essex, April 22nd, 1792. He came to America in 1818, and began teaching in Harlaem [sic], New York, where his talents as a teacher soon secured for him a flourishing school. His tastes seemed to incline him strongly to mathematical studies, and in a short time he became a member of a mathematical club, along with a number of eminent mathematicians. In the mathematical journals of that day difficult problems were proposed for solution, and Mr. Phillips soon showed himself to be an adept in all such matters, and was for several years a contributor to two of these journals.

From a flourishing and lucrative school he was tempted to remove to North Carolina, by the prospect of enjoying the privilege of concentrating his energies upon a single study. When the professorship of mathematics in the University was tendered to him he accepted it and removed to Chapel Hill in 1826. Several years previous to his removal—in 1821—he had been united in marriage to Julia Vermeule, the daughter of a New Jersey farmer of good family, and sister of Rev. C. C. Vermeule, D. D.

Reaching Chapel Hill in his thirty-fourth year, he began his course of forty-one years of labor there. President Caldwell was in his fifty-fourth year, and with him were associated Dr. Mitchell, Dr. Hooper, Prof. Andrews—the Lexicographer—and Prof. Hentz, six in all.

Prof. Phillips doubtless enjoyed the benefits of such schools in his early days, as a clergyman's son would naturally be sent to, or the home tuition of an intelligent father, but he does not appear to have attended either of the English Universities. Though the associate, and doubtless the peer of eminent men be-

fore he came to Chapel Hill, he had acquired his knowledge with little aid, except such as is to be found in books. The years of his early career were years of close study and singular devotion to duty. He was an inexorable mathematical reasoner, requiring every step to be fairly made and supported by indubitable proof. The pupil who ventured to assume a point without warrant was sure to hear the Professor's short, sharp and confounding challenge, "I don't see that." "I don't see that."

Dr. Phillips projected a complete course of mathematical works, and prepared treatises on Algebra, Geometry, Trigonometry, Differential and Integral Calculus, Natural Philosophy and Conic Sections. The latter treatise alone did he publish, while he allowed the others to slumber in manuscript along with his translations of the French mathematicians, and his astronomical observations and calculations.

Under his care were trained some of the ablest mathematicians of the South. Two of these—Gen. Pettigrew and Capt. Lawrence—were the assistants of Lieut. Maury while at the head of the National Observatory, and he applied for a third as instructor for his own children, stating that he desired them to have the benefit of the same training which had rendered his assistants such ready and accurate mathematicians. While he was successful in teaching all classes of minds, at all capable of mathematical training, his vigorous and accurate methods were peculiarly adapted to the cultivation of those who possessed intellectual power of a high order.

Dr. Phillips was a decided and earnest Presbyterian, not by inheritance, but like Dr. Thornwell, from personal examination of the grounds upon which our Presbyterian system is built. While living in New York, though the son of an English clergyman, he left the Episcopal Church because he could not endure the High Churchism which he there witnessed. Some years after his removal to North Carolina—about 1830—Rev. Asahel Nettleton visited the University and his preaching was followed by deep religious interest. From this time Prof. Phillips began to give serious attention to religion, and to establish and hold prayer meetings and religious conferences. He also devoted much time to the study of theology, and laid up large stores of sacred knowledge. So extensive were his acquirements in theology that Dr. Joseph Caldwell told the Presbytery that "Prof. Phillips eclipsed all the preachers." And so great was his zeal and activity in religious work that Dr. McPheeters told him that "the Presbytery must either license or discipline him." He preferred the former alternative, and yielding to the advice of friends, applied for and received licensure from Orange Presbytery at New Hope church, in September, 1833. In April, 1835, the Presbytery, in session at Hillsboro, ordained him to the full work of the ministry. Nor was this a mere compliment to the eminent scholar, but a bona fide appointment to faithful ministerial labor, which he diligently performed. For awhile Mr. Phillips supplied the church at Pittsboro, and afterwards for about thirty years he preached at New Hope church in the morning of each Sabbath, and in the afternoon at school-houses and private dwellings, and in later years in the evening at the University, as stated in preceding papers. His pecuniary recompense for all these labors was doubtless

small, but he felt amply compensated for all his study and labor if only he could be assured that good was done.

Dr. Phillips' preaching was animated, ardent and melting—the tears of the preacher telling how deeply he felt the power of the truth he proclaimed. In his latter years his sermons were mines of the most precious truth, complete structures, close logic coupled with the softest, richest, most tremulous pathos. In prayer he was copious, fervent, elevated, and unutterably solemn. In the presence of his God he seemed to lose consciousness of the presence of any other person, and seldom failed to raise the worshipers with him to the throne.

Endowed with a strong constitution, and enjoying robust health, he was able to do much work. Not only did he keep up with the advances in his own department, and compose and translate voluminous mathematical works, but he read much in the department of theology. He read large books and read them through. At the end of Neander's Church History, Augustine De Civitate, Ambrose, Tholuck, Haldane, Alexander, and a large number of other books, may be found his characteristic entry, "Hoc volumen perlegi."

In the last volume of Henry's Commentary he made this entry: "I finished reading this entire commentary December 25th, 1852, at three-quarters past eight o'clock A. M." Dr. Breckenridge once said in the General Assembly that he had read Henry's and Scott's Commentaries "from cover to cover," but I presume not many in this day would claim to have performed the same task.

Dr. Phillips loved thoroughness, and he did all his work well. Having laid his foundations of religious belief, he could not be induced to read "Ecce Homo" or Young or Bushnell.

And so he worked on patiently, with all the vigor of an ardent and earnest nature until his seventy-fifth year. On the morning of March 16th, 1867, the weather being tempestuous, he set out, against the entreaties of his daughter, to conduct morning prayers in the chapel of the University. He reached his seat behind the reading desk in advance of the bell, and sat there for a few minutes alone. When the first student entered the chapel and spoke to the venerable Professor, he received no recognition. His attention being attracted by this, he noticed that Dr. Phillips was in the act of falling to the floor, on the precise spot where for forty years he had read the Scriptures and prayed for the young men gathered around him. His death was painless.

During the last few years of his life he was gradually withdrawing from the world. He had not been to the Northern cities for more than fifteen years. He ceased to contribute to the mathematical journals. Only a few of his old friends were left. Ten years before Dr. Mitchell had gone to his rest, while Dr. McPheeters, Dr. Harding, Dr. Alexander Wilson, Rev. John A. Gretter and others, with whom he used to spend pleasant hours in his vacations, were no longer here. His life's work was done, and he was prepared to go. More of his friends were in heaven than on earth. Why should he not also be called up higher? And so

he was called.

"Servant of God, well done!
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy."

—Compiled from obituary notices and addresses by Dr. Hepburn, Dr. Lacy, Dr. Hooper, Governor Swain and Dr. E. H. Harding.

[February 21, 1883]

WINSTON CHURCH—ORANGE PRESBYTERY.

The following account of the origin and progress of the Winston Presbyterian Church has been furnished by the founder and only pastor of the church the Rev. Frontis Howe Johnston. Mr. Johnston was born on Foreign Missionary ground, in Asia Minor, but was educated at Davidson College and at Union Theological Seminary in Virginia. His father, the Rev. Thos. P. Johnston, a returned missionary was a native of Rowan county, and still survives, spending the evening of his life in feeble health among his friends and relatives in the land of his nativity. He once had the honor of being stoned by the enemies of true religion, at Ainbab, in Northern Syria, but mercifully escaped with slight injuries.

Frontis H. Johnston was licensed by Concord Presbytery May 14th 1858, and ordained and installed pastor of the church of Lexington, by Orange Presbytery June 16th, 1859. With this brief notice of Mr. Johnston, I give the account of his church in his own language.

The church of Winston was organized Oct. 4th, 1862, and was enrolled at the fall meeting of Presbytery the same year. It began its existence in troublous times, and its prospects for growth were not regarded as hopeful by its most sanguine friends.

Forsythe county, formed in 1849 out of Stokes county was missionary ground to Presbyterianism. It included the territory which from colonial times belonged to, and had been largely settled by the United Brethren, or Moravians, who, within a compass of twelve miles around Salem, have more than a dozen congregations. Besides these the Methodists—both Episcopal and Protestant—the Baptists, and a few Lutherans, had long been in the field.

Prior to the formation of Forsythe county, the Presbytery of Orange had a church by the name of Sandy Ridge within the limits of Stokes near the Virginia line, organized in the year 1837. Its existence however was brief. Nothing but occasional visits and preaching by the members of Presbytery was attempted; and with the

above exception not a single Presbyterian organization between Guilford and Rockingham counties on the east, and the mountains on the west existed prior to 1859. At this date a church was formed at Mt. Airy, in Surry county which has faithfully, amid manifold difficulties and discouragements continued to hold the fort to this day.

At the establishment of Forsythe county, the court house was erected just outside the northern limits of the ancient town of Salem, and the little village that grew up around it received the name of Winston in the charter of incorporation, after Col. Joseph Winston, a soldier of the revolution, and a subordinate commander of North Carolina forces in the battle of King's Mountain.

An old Methodist Protestant church, but a feeble organization was included in the limits of the new town, and soon afterwards a Methodist Episcopal church was started, a respectable brick house was built, and at the time the Presbyterians began to stir, in 1860, that church had a station preacher.

In the providence of God the origin of the Winston Presbyterian church was largely owing to the intelligent and liberal interest of one man, and he not a Presbyterian, nor even a professor of religion at the time. This gentleman, Thos. J. Wilson, Esq., a native of the county, had settled in 1847 within what afterwards became the limits of Winston, having devoted himself to the profession of the law, in which he attained a high degree of eminence and success, and commanded the respect and confidence of all ranks and parties as a man of sterling character and intelligent public spirit. He had become interested in Presbyterian doctrine and order from his reading of history and the Bible, and occasional attendance at other places upon Presbyterian preaching. At the time Mr. Johnston, in 1859, became acquainted with him he was ready for a movement looking toward stated Presbyterian worship and the building of a Presbyterian church in Winston. When Mr. Johnston, who had recently settled in Lexington, began to visit and preach regularly in Winston, in 1860, there were but four members of the Presbyterian church in the place, viz: Mr. and Mrs. Franklin L. Gorrell, Mr. H. D. Lott, and Mrs. Laura Patterson, wife of Rufus L. Patterson and daughter of ex-Gov. John M. Morehead. These all united heartily in seconding Mr. Wilson's efforts to build a neat brick house of worship. They were nearly all persons of means, and gave liberally towards the building. Their subscriptions, with the generous aid of other citizens, and many contributions from other places sufficed for the erection of a substantial house on a very eligible, and as it has since proved to be, a most fortunate site. The house is 35 by 50 feet; with pulpit and pews of native poplar oiled and varnished, and capable of seating from 250 to 300 people. This building was dedicated Oct. 5th, 1862, Mr. Johnston preaching the sermon from Psalm 84:11. The church was organized at the same time by Mr. Johnston, he being the only one present of the committee appointed for the purpose. Eight persons were received into the communion, six by certificate, and two on profession, The latter were Thos. J. Wilson and Mrs. Caroline E. Wharton of Clemonsville on the Yadkin. The six received by letter were Mrs. Elizabeth Wilson from the Methodist Protestant church and Mrs. Julia E. Wilson from the Methodist Episcopal church, F. L. Gorrell and Caroline C.

Gorrell, his wife, from Buffalo church, Guilford. Mr. H. D. Lott, from Third Presbyterian Church, Richmond, Va., and Mrs. E. J. Lott his wife, from the Methodist Episcopal church, Griffin, Ga.

Mrs. Patterson had been called to her heavenly rest only a short time before this. She was greatly interested in the work, and her death, deeply lamented by the whole community, occasioned a sore loss to the infant church. Her two sons are now members of the church. Three ruling elders were elected and ordained at the organization,—Messrs. T. J. Wilson, F. L. Gorrell and H. D. Lott.

At the close of the war in 1865, and for several years afterward, the little church made very slow but steady progress. Mr. Johnston visited and preached there regularly as stated supply until 1873, and in this first ten years of its life the church had increased to twenty-five members—fifteen of whom had joined on profession of faith. Mr. Gorrell one of the elders died in 1866.

In 1873 the growing interest of the field demanded more frequent stated preaching, and from this time to July 1876 the church was open for regular Sabbath services twice a month. Meanwhile a new unlooked for era of commercial life and prosperity had dawned upon Winston. Maj. T. J. Brown of Davie county removed to Winston in 1872 and inaugurated, by his enterprise that growth and importance which the town has since attained as a tobacco market, both for the sale of leaf and manufacture. Within ten years the population swelled from a few hundred to four thousand, and is still growing. The churches already in existence in the place—Methodist and Presbyterian—rose with the tide, and the Baptists and Episcopalians very soon had organizations and buildings in course of erection. Before the settlement of the present pastor in 1876, the membership of the Presbyterian church had increased to nearly sixty, more than doubling itself. The majority of additions was by letter, about one fourth by profession. Major Brown, Dr. L. B. Spencer and Chas. A. Ballou were elected and installed elders, and Albert B. Gorrell and W. A. Walker were ordained as the first deacons.

In the spring of 1876 it became evident that this interesting field could no longer dispense with the presence and labor of a settled minister. A call was made out and placed in the hands of Mr. Johnston for the whole of his time, and he was accordingly dismissed from his charge at Lexington, and in March 1877 formally installed first pastor of the Winston church by a committee of Presbytery consisting of Rev. Dr. Smith and Rev. J. C. Alexander. A new and commodious manse was built on a lot adjoining the church, in time to receive the pastor and his family.

In 1876 Dr. Ballou, one of the elders, removed, and Dr. Preston Roan and Wm. B. Carter, Jr., were chosen and installed deacons.

In the anniversary sermon delivered in the summer of 1880 the pastor had the privilege of announcing that in three years the membership had again doubled, and at this writing (Jan. 1883) the number of communicants is 124. In 1882, Dr. P. Roan

—deacon—died.

The Sabbath-school connected with the church has been in existence ten years, and so has a Ladies' Missionary Society. In addition there is now a Mission Band, composed of girls under the fostering care of Mrs. C. H. Wiley. Besides the weekly prayer meeting, the officers and teachers of the Sabbath-school meet once a week as a normal class for improvement in methods of teaching and general Sabbath-school management.

[March 7, 1883]

CHURCHES OF ORANGE PRESBYTERY—THE CHURCH OF WASHINGTON

The town of Washington is the county seat of Beaufort—one of the oldest counties of the State, established in 1741, and deriving its name from Henry, Duke of Beaufort, the heir of the Duke of Albemarle, one of the proprietors of the colony of North Carolina. This region extending from the Albemarle Sound to the Neuse River, constituted the original county of Bath, with its town of Bath, on Pamlico River—the oldest of North Carolina towns, incorporated in 1705, but never in all its history more than a mere hamlet.

The settlers of the tidewater region of North Carolina were of various religions and nationalities. Quaker and Baptist refugees from persecution in Virginia, Church of England people, Palatines and Swiss, of Lutheran and Reformed sentiments. As towns arose on the navigable streams, merchants and traders from the North settled in them, with various religious affinities, and so divided in sentiment as to prevent the establishment and support of any one church. And as Presbyterianism was not prevalent in the regions from which these settlers came, it has happened the Presbyterian churches have been the last to be organized, and are yet practically unknown in a large portion of eastern North Carolina.

Washington is situated on the Pamlico River—a continuation of the Tar—about forty miles from Pamlico Sound, and seventy-five miles from the Atlantic. It is thirty-five miles north of Newbern, and fifty miles southeast of Tarboro, and has a population of about three thousand. It is a place of considerable importance in trade, being a large shipping port for cotton, naval stores and lumber. Previous to the late war it was ranked among the largest shipping ports in the State, and the merchants of Washington owned and used for their trade some sixty large schooners, besides vessels owned by non-residents, and trading with New York, Philadelphia, Baltimore, the West Indies, and other ports.

During the late war Washington was disputed territory, occupied in turn by Federal and Confederate forces, twice burned, and deserted by its citizens. Since the return of peace the town has built up many of its waste places, and

prosperity has returned, but it has not yet recovered entirely from the disasters that have fallen upon it. Before the war there were five churches—now there are seven—Methodist, Baptist, Episcopal, Presbyterian, colored Baptist, and two colored Methodist.

The earliest notice we have of the organization of the Presbyterian church in Washington, is contained in the first sessional records of the church. From these it appears that on the 9th, of August 1823, twenty gentlemen and two ladies met for the purpose of organizing a Presbyterian church. The names are as follows: Thos. Trotter, Abner Burbank, Nath. J. Oliver, W. R. Swift, Jonathan Havens, S. R. Fowle, L. M. Hitchcock, James H. Smith, Jno. Tyler, Frederick Brooks, Jno. Orkney, Seth Thayer, Samuel Lawton, Wm. Whitecar, M. W. Smallwood, Jos. Potts, Thos. Telfair, Danl. Paul, Wm. Barrow, Richard H. Mastin, Lucretia Woodward and Elizabeth Guthrie. The Rev. Lemuel D. Hatch, of Newbern presided over the meeting, and the Rev. Frederick Freeman, was secretary. These persons proceeded to the election of elders, and having chosen W. R. Swift, Abner Burbank, and Seth Thayer, these persons were ordained by Rev. Lemuel D. Hatch. It does not seem that even a majority of the above named persons were church members, but were as they declare "duly impressed with the importance of the ministrations of the Gospel, desirous of promoting the preaching of the Word, and approving the mode of government adopted by the General Assembly of the Presbyterian Church." At this date, August 10th, 1823 the actual communicants were only seven, as follows: Lucretia Woodward, Mary D. Swift, Louisa Ann Oliver, Abner Burbank, Wm. R. Swift, Seth Thayer and Jno. Orkney. Messrs. Swift and Burbank—the elders, applied to the Presbytery of Orange to be taken under the care of the Presbytery, and the church was received by the Presbytery in Raleigh, November 4th, 1823. The Rev. Stephen Frontis—a missionary of the "Board of Missions of North Carolina," was sent to this church, and arrived November 22nd, 1823. On the 6th of February 1824 the following eight persons were received into the church: Mrs. Eliza V. Telfair, Mrs. Martha B. Fowle, Mrs. Elizabeth Trotter, Mrs. Mary D. Burbank, Miss Matilda Smith Marsh, Miss Harriet T. Thayer, Mr. Joseph Potts, and Sylvia—a woman of color. On the next day Mr. Frontis, assisted by Mr. Hatch, administered the Lord's Supper, and Mr. Hatch baptized thirteen children.

Mr. Frontis left February 13th, and was succeeded by Septimus Tustin, from the Board of Missions of the General Assembly. On the tenth of March following ten others were received into the church, and three children baptized. On the 3rd of August 1824, the church sustained its first loss by the death of Mrs. Lucretia Woodward.

In the meantime preparations were made for the erection of a house of worship, and the corner stone was laid by Mr. Hatch of Newbern, August 7th, 1824. This house was situated on Gladden, between Main and Second streets, on a lot donated for that purpose. The structure was 46 by 36 feet, and cost about $2500.00. On the 10th of August 1824, Samuel R. Fowle was received by certificate from the congregational church of Woburn, Mass. At this time, the church had increased in one year, from seven to twenty-five members, with a baptized

non-communing membership of seventeen.

The Rev. Jno. Knox succeeded Mr. Tustin, November 12th, 1824, but remained but a few months. In the Spring of 1825 the Presbytery of Orange, presided over by Rev. Shepard K. Kollock, held its sessions in the Washington church. In the course of the fifty-eight years that have elapsed since that meeting every one of the members have gone to their rest and reward. The curious reader will be pleased to read the names. Ministers present, E. B. Currie, Wm. M. McPheeters, D. D., John Witherspoon, S. K. Kollock, S. L. Graham, L. D. Hatch, E. W. Caruthers, S. Frontis, J. Douglas; ruling elders, Hay of Newbern, Lynch of Hillsboro, Neal, of Caswell, Burbank of Washington. Absent ministers, Jos. Caldwell, D. D., Wm. and Saml. Paisley, Elisha Mitchell, E. Graves, A. Montgomery.

On Thursday April the 7th—the second day of Presbytery—the church was dedicated. Dr. McPheeters read the 84th Psalm, and Dr. Kollock, the moderator preached the sermon from Psalm LXXXIV: 1,2,3,10, after which he pronounced the benediction. This was followed by an appropriate anthem by the choir.

The Rev. James Weatherby, a missionary from the "North Carolina Missionary Society," came to labor in this church, October 25, 1825, and was called to the church, and ordained and installed pastor, June 16th, 1826. His salary was $500 per annum, payable quarterly. Mr. Weatherby labored with success until November 30th, 1831. During the six years of his pastorate sixty-nine members were added. Rev. Isaac Chase, a missionary of the General Assembly Board preached from November 1831 till March 8th 1832 and added four other members. During the pastorate of Mr. Weatherby, Samuel R. Fowle, Joseph Potts, and Richard H. Mastin were elected ruling elders, and ordained May 17, 1829. Dr. Wm. A. Shaw was elected March 11th, 1832.

After Mr. Weatherby left, Mr. Philo Calhoun, a licentiate of West Hanover Presbytery, commenced laboring here—November 10th, 1832. The session requested his Presbytery to ordain him. He was accordingly ordained as an evangelist, and served the Washington church as stated supply until August 6th, 1833, when the church again became vacant.

[March 14, 1883]

WASHINGTON CHURCH—Continued.

The records reveal the fact that as early as 1833 the Washington church observed the monthly concert of prayer for Foreign Missions, contributing at these meetings in seven months, the sum of $41.25 to Foreign Missions. Rev. Daniel L. Russell took charge of the church November 21st 1833, and although he was

elected pastor April 15th, 1834, at a meeting presided over by Rev. Drury Lacy of Newbern, he declined the call and removed to the North. In 1834, ten years after its organization the church numbered seventy-two members, contributed to Missions during the year $118.90, to Commissioners' Fund $15, to Education $70, to Theological Seminary $70, Pastor's Salary $500. On the 1st of January 1835, Wm. A. Shaw, M. D., formerly a ruling elder of this church, but at this time a licentiate of Orange Presbytery, was invited to take charge of the church, and on the 6th of June was ordained and took charge as stated supply. On the 1st, of January 1836, Mr. Shaw resigned; but when the congregation at a meeting held on the 1st of March invited him to serve them as pastor at a salary of $500 per annum, he consented to remain, and served them till June 30th, 1838. The Rev. Thos. R. Owen was invited to serve the church as stated supply on the 25th of October 1838. He accepted and on the 22nd of May 1838, at a meeting presided over by Rev. Daniel Stratton of Newbern, Mr. Owen was elected pastor. He remained pastor not quite four years, resigning his charge, August 31st, 1842. During his ministry thirty-six were added to the church. The church was then vacant until May 5th, 1843, when Mr. E. C. Bittenger of the Presbytery of Baltimore was invited to preach for the church, at a salary of $600, per annum. At a meeting held November 20th, 1843, and presided over by Mr. Joseph Potts, Mr. Bittenger was called as pastor, and was ordained and installed on the 11th of December following. He resigned August 28th, 1846. The Rev. M. T. Allen then served as stated supply from October 1846 to July 1st, 1847, at salary of $500.

On the 9th December 1846, Jacob Van Der Veer, Ezra F. Holmes, and Gilbert Bogart were elected elders. On the 2nd, of April 1848, Rev. Evander McNair of Fayetteville Presbytery was called as pastor, at a salary of $800, but declined. The Rev. James Stratton was elected pastor June 1st, 1849, at a salary of $700, and was installed by Orange Presbytery December 14th, of same year, Rev. Alex. Wilson, D. D. officiating as moderator. Mr. Stratton remained till December 26th, 1853—four and one half years. After nearly a year's vacancy, Mr. Jno. M. Sherwood was called as pastor December 4th, 1854, at a salary of $900 and use of Manse, and was ordained and installed December 12th, 1854.

The records show that this church paid to S. A. Stanfield for the Fourth Professorship in Union Theological Seminary, $356, in 1854; also a contribution to aid in building the church of Goldsboro, of $103.40, in 1855; also a contribution to the "Jews Society" of $24, paid to a Rev. Mr. Black, in 1853.

Mr. Sherwood resigned his pastoral charge, February 13th, 1860, to become editor of the NORTH CAROLINA PRESBYTERIAN. The last report during his pastorate gives the number of communicants at 130, and the funds collected $1539.00.

Rev. Wm. A. Wood, of the Presbytery of Concord was elected pastor April 17th, 1860, at a salary of $900 and the use of a manse, and was installed by a committee of Presbytery January 31st, 1861, Rev. T. G. Wall, of Newbern presiding. The church granted Mr. Wood leave of absence, on the 7th of September of the same year, to become chaplain of the 4th regiment of North Carolina troops engaged in the "War between the States." At this point we meet with a vacancy of five

years in the records from September 1861 to February 1866. During this trying period Washington was the scene of conflict. The two armies disputed its possession and occupied it in turns. It was twice burned, and all the churches, except the little frame building occupied by the Baptists—in which the Presbyterian church was organized in 1823—were destroyed in the general conflagration. The town was in a state of demoralization and its citizens were scattered as refugees all over the State. Immediately upon the evacuation of the Federal forces, Samuel R. Fowle with characteristic jealousy for the church he loved, together with John Orkney, rented a vacant building in the town and conducted a Sabbath-school, and public worship. In a few months Joseph Potts returned, and the Presbyterians rented the only remaining church building—the Baptist—and these two elders S. R. Fowle and Joseph Potts now of sainted memory, conducted services regularly for the congregation.

On the 26th, of February 1866 the church received a letter from their pastor, Rev. W. A. Wood, asking them to unite with him in requesting a dissolution of the pastoral relation. For five years Mr. Wood had been absent, either in the army or on his farm in Rowan, and the formal relation was dissolved. On the 3rd of March 1866 Rev. J. Henry Smith of Greensboro visited the church and remained four days preaching, visiting and gathering the scattered flock, and administering the sacraments. By September 1866 the session records that they can count forty-five members left of the one hundred and thirty reported in 1861 —or only one third of their membership—their church building in ruins, the whole town almost destroyed, and their property wrecked by the reverses of war. Under these adverse circumstances the Washington church organized for effort and rose up to rebuild the waste places.

Rev. P. H. Dalton, of Orange Presbytery arrived on the 7th of March 1866, with his family, and took charge of the little band. Faithfully did he and his noble wife work for the cause, and faithfully and self-denyingly were their hands held up by the prayers and active co-operation of the church. On the 16th, of June 1867 Mr. Dalton was installed pastor of the church by a committee of Presbytery, consisting of Rev. Charles Phillips and Rev. L. C. Vass, both of whom preached for several days, and much good was done. These services were the beginning of a precious revival, the result of which was the addition of thirty-four members during the year, bringing the list up to seventy-eight.

In May of this year the corner stone of the new church was laid upon the site of the former building, and with a little assistance from abroad, and by the indefatigable exertion of the ladies of the congregation, a fine brick church, sixty-six by forty feet—larger than the former—was built, handsomely frescoed, carpeted, and furnished with a bell weighing 1200 pounds. During the three years succeeding the war the church raised and expended $10,160—the communicants increased from forty-five to one hundred, and the Sabbath-school numbered a hundred and fifty one.

On the 10th of July 1867, Maj. Thos. Sparrow was elected a ruling elder, and on the 28th, he was ordained. On the 8th of May 1872 the first deacons were

elected, consisting of A. C. Latham, Howard Wiswall, Jr., Geo. W. Richardson, D. N. Bogart, and Chas C. Buckman, and on the 20th of May they were ordained.

On the 26th of March 1873, upon the advice of physicians, Mr. Dalton was constrained to resign, and engage in less arduous labor, having had charge for six years, and having seen the church arise by the blessing of God upon his labors. The Presbytery dissolved the relation at Washington April 7th, 1873.

The Rev. E. M. Green was called to the pastorate, at a salary $1,000, and use of a manse, in December 1873. He arrived and took charge of the church the succeeding February, and was installed May 19th, 1874. On the 9th of February 1876, Col. R. W. Wharton was elected ruling elder, and Jno. R. Ross, deacon.

After laboring with success for three years Mr. Green was called to Danville, Ky., and left the church, now increased to one hundred and sixty communicants.

On the 22nd of April 1877, the Rev. Samuel M. Smith of Orange Presbytery was called as pastor at a salary of $1,000. He accepted the call, entered upon his labors in June, and was installed July 29th, 1877—the Rev. J. Henry Smith, D. D., of Greensboro, officiating as committee by order of Presbytery. Mr. Smith has continued to labor in this church to date (March 1883) nearly six years, during which time there have been about fifty additions to the church. On the 23rd, of June 1878, James L. Fowle, Jno. R. Ross and Charles M. Brown were elected elders. The report of the church for 1882 gives five elders, five deacons, one hundred and eighty-six communicants, one hundred and ten in Sabbath-school, and one thousand, seven hundred and sixty seven dollars given to church purposes.

Condensed from a sketch prepared in 1880, by Rev. Samuel M. Smith.

[March 21, 1883]

CHURCHES OF ORANGE PRESBYTERY—SALEM.

Like the churches of Pergamos, Philadelphia and Laodicea, Salem church has become extinct. Its brief history is recorded as a reminder to churches and Presbyteries that unless proper Presbyterial care and oversight is extended to our churches, others of them may have the candlestick removed from them in time, and it will be proved that Presbyterianism is not only un-aggressive, but cannot even hold the ground already acquired.

In the south-western part of Alamance county, three miles north of Saxapahaw Factory there stands in a beautiful grove an old and capacious frame building,

known as Salem church. In the year 1800 the people of that community, feeling the need of church privileges, erected the building and allowed all Christian denominations the right to worship in it. The Presbyterians were the first to take advantage of the opportunity, and instituted regular services under the ministry of the Rev. Leonard Prather. Mr. Prather had been a Methodist minister, and was received by Orange Presbytery from that church in 1802. He was a native of Guilford county, but living in the bounds of Salem church. In 1805 the church was regularly organized. In 1808 Mr. Prather was suspended from the ministry, and after this sad event the church does not seem to have prospered, though it enjoyed the services of the Rev. Messrs. E. B. Currie, Wm. Paisley, and John H. Pickard. The elders were Joseph Thompson, John Pickard, James Crawford, Thomas Thompson, Thomas Bradshaw and Samuel Woody. The church was dissolved by Orange Presbytery about 1833, though it ceased to be reported to the General Assembly for several years previous to that time. A son of one of the most prominent elders, expressed the opinion recently that the church had become extinct through "the want of a preacher." Always a feeble church, it needed the fostering care of the Presbytery, and when no longer able to secure ministerial services, its members were scattered and divided among other churches and denominations. A judicious and systematic series of supplies, or the labors of an evangelist might not only have retained the church, but built it up in another generation to the position of a strong and self-supporting church. As it was, the Methodist church occupied the field and has held it to this day.

Bethlehem Church.

This church is situated in Orange county, N. C., near the Alamance county line—twelve miles south-west from Hillsboro, and within a few miles of Haw River. The country is broken and mountainous and remarkably healthful. The church stands in a beautiful grove of hickories and oaks in the midst of a thickly settled community of industrious, intelligent and religious people. It was organized in the fall of 1822 by Rev. Elijah Graves, and Rev. Elisha Mitchell, at the residence of Col. Samuel Child—there being at that time no house of worship. Col. Child lived about one mile south from the spot where the church now stands. At the time of the organization the congregation was too large to be accommodated in the house, and so the church was organized in the barn—reminding us of the fact that our precious Saviour—the Head of the Church—was born in a stable and cradled in a manger. The original members of this church were Samuel Woody, Wm. Morrow, Sr., and Jane, his wife, Kitty Child, Martha Caldwell, and Joseph Caldwell. Samuel Woody having been ordained elder in another church was elected to the same office in this.

The next year, 1823, the church building was erected, chiefly by the exertions and liberality of Wm. Morrow, Sr., and dedicated to God by Rev. John Witherspoon. Soon after this the church was received under the care of Orange Presbytery, and Rev. John Witherspoon appointed stated supply. At the time of the dedication Wm. Morrow, Sr., was ordained ruling elder and served the church in this office for twenty-nine years, until his death at the advanced age of eighty-nine years. He was a man of sterling worth, and of a decided Christ-

ian character, liberal in contributing to the support of the ministry, and to every good cause. He bore one-half of the expense of erecting the church which still stands, after sixty years, a monument of his liberality and devotion to his precious Redeemer. He died in 1852 in the hope of the Gospel of Christ.

In 1828 Rev. Elijah Graves took charge of Bethlehem as stated supply, and the same year George W. Morrow was ordained to the eldership, and in 1830 Elijah Pickard was installed as an elder, having previously served as an elder in Cross Roads. These men constituted a session of earnest, zealous, Christian workers. About 1830 "the session resolved to meet regularly once a month to pray for their minister, for each other and the people of their care; to inquire into the state of the church, and to devise, adopt and carry out with vigor such means as in their opinion would promote the glory of God and the salvation of the precious souls of their people." About the same time the session resolved to raise a Sabbath-school library, and to introduce prayer meetings and preaching into every part of the congregation, especially into those families that were most careless, and who least frequented the house of God. These meetings were kept up for nearly a year. In ten years the number of members increased from six to thirty-five. Mr. Graves continued to serve this church until 1833, and was succeeded by the Rev. Thos. Lynch in 1833. In 1836 Mr. Graves again served the church. In 1841, Prof. Mitchell of the University was their stated supply, and in 1843 Dr. Alex. Wilson served them, and the following year the Rev. E. B. Currie. In 1845 Mr. Lynch again became their minister and served them faithfully until 1862. During the last few years of his ministry here Mr. Lynch was assisted by Rev. Alex. Wilson, D. D., the assistance rendered necessary by the feeble condition of his health.

Rev. Thomas Lynch,

was born in Orange county, N. C., January 15th, 1794 and made a profession of religion at Bethesda church, Caswell county, in 1810, under the preaching of the Rev. Wm. B. Meroney. He joined the church of Cross Roads in 1811, at the same time with his grandmother and three aunts, who were Lutherans, but were induced by his conversion and deep piety to connect themselves with his church. His parents dying in 1813, James Mebane became the guardian of the nine orphan children, except the youngest—a daughter—who was placed in the charge of Rev. John H. Pickard, and who became the wife of Rev. George W. Ferrell.

At the age of twenty-one Thomas Lynch went to Georgia, and after remaining there three years, returned to Orange county, N. C., and studied under the Rev. Wm. Bingham for three years. At the expiration of this time—1821—he began teaching school in Hillsboro, N. C., and studying theology under the Rev. Jno. Witherspoon. He was licensed by Orange Presbytery at Washington in 1825, and ordained as an evangelist in 1827 at Hillsboro. On April 30th, 1827 he was united in marriage to Mary Shaw Bingham, daughter of Rev. Wm. Bingham. From his licensure till January 1828 he preached at Centre, Ashpole, Laurel Hill and Pine Bluff churches, in Fayetteville Presbytery. After this he preached awhile in his old neighborhood, and then removed in October 1828, with his

mother-in-law, to Henry county, Tenn., where he remained till 1831. He then returned to Orange county, N. C., and began preaching at Cross Roads and Hawfields. Continuing here until July 1833, he took charge of Grier's and Bethlehem. He was moderator of the 131st session of Orange Presbytery and at that time received calls from Griers and Hawfields, which he accepted. In 1842, Mr. Lynch's diary shows that he was preaching at Fairfield, Eno, and Bethlehem; and in 1844 at Fairfield and Bethlehem,—at the latter place till 1862. He preached at Stony Creek from 1852 till 1856, and from 1862 till his death in 1869 he preached at New Hope.

Mr. Lynch was a quiet and retiring man, tall and venerable in appearance as the writer remembers him. He was diligent, punctual and faithful in his engagements. As an instance of his faithfulness, we record, that on one of the coldest Sabbaths in 1834, after the birth of one of his children at 8 o'clock that morning, he mounted his horse, rode twelve miles to Grier's and preached at 11 o'clock, thence to Red House and preached at 2 o'clock and returned home that evening by 8 o'clock. Mr. Lynch was greatly beloved by the people of Bethlehem and served them with great acceptance. His memory still lives and is cherished now by many who sat under his ministry. The reserve and quietness of manner which placed him at a disadvantage in meetings of Presbytery and Synod, were doubtless thrown off in his unrestrained intercourse, with the people of his charge, and his unassuming address commended him to the plain and conservative farmers and their serious and earnest-minded families. When he took charge of Bethlehem there were five names on the "defective records," and during his ministry there were forty-five persons added to the church, and $2,149.70 contributed to benevolent causes—$658.53 of this sum being given to Foreign Missions. The spirit of missions seems to have prevailed during Mr. Lynch's entire ministry.

Rev. Robert J. Graves was called to the pastoral charge of Bethlehem in 1860, and served the church for three or four years. In 1865 Rev. Calvin N. Morrow took charge of the church and served it until 1873, during which time nineteen members were added to the church. The church however, at this period suffered several losses by removal, and as a consequence the amount of contributions was decreased, though none of our benevolent objects were forgotten. The Rev. James L. Currie succeeded Mr. Morrow, and remained one year. Rev. J. Monroe Anderson began laboring in this church in 1876, and served it until his death in March 1879. In November 1879 Rev. Thomas J. Allison the present incumbent (March 1883) took charge of the church. The membership of the church is now sixty-eight, composed largely of young and middle-aged people, and growing families, so that the present outlook for the strength and prosperity of the church is encouraging.

Ruling Elders of Bethlehem.

1. Samuel Woody, previously an elder of Salem church.

2. Wm. Morrow, Sr., efficient in founding and building up the church from

the beginning.

3. Geo. W. Morrow, who for a few years taught a classical school near the church—then removed to Lincolnton, N. C., where he died.

4. Wm. J. Bingham, an elder of Hillsboro church removed to "Oaks" in 1845 and established a classical school of high grade. He was elected an elder in Bethlehem, and for nearly twenty years was clerk of session. From a narrative of the early history of Bethlehem, prepared by Mr. Bingham, from the recollection of the elders, in the absence of old records, a part of the foregoing sketch is compiled. The accession of a man of such high character, fine literary attainments, and decided piety, gave new life to this feeble church, and it at once entered upon a new era of prosperity, and became one of the most liberal churches in Orange Presbytery. Mr. Bingham built up at this point one of the best and most prosperous schools in the South. Being well removed from the haunts of iniquity which in towns and villages ensnare the young and destroy their morals, he had every advantage of seclusion and retirement for the training of the mind, and of freedom from temptation for the development of the morals. He associated with himself a number of competent assistant teachers—two of them his own sons. For twenty years this school was in successful operation under his management. In 1865 the infirmities of age and the encroachments of disease rendered it necessary for him to retire, and turn over the school to his sons, Col. Wm. Bingham, and Maj. Robert Bingham. These gentlemen removed the school in 1865 from Oaks to Mebaneville, where it has achieved a reputation second to none in the country, and is now at a higher point of popularity than ever before. In a year or two after his retirement from the school, Mr. Wm. Bingham passed away from earth to receive the crown of life, having left an impress clear and distinct upon Church and State.

5. Wm. P. Morrow succeeded Mr. Bingham, and was much loved and respected as a faithful elder and liberal supporter of the church.

6. Elijah Pickard.

7. John Morrow.

8. Wm. Smith. These have all passed to their rest. The elders now serving the church are Mitchell Smith, D. F. Morrow, A. P. Pickard, W. Jessie Morrow and C. C. Moore.

Ministers from Bethlehem.

1. The first of the ministers who have sprung from Bethlehem neighborhood was Rev. John H. Pickard, who for a time served old Salem church, and then removed to Caswell and became the minister of Bethesda. In connection with his ministerial duties, Mr. Pickard conducted a Female school of high grade for many years.

2. Rev. Calvin N. Morrow—son of elder John Morrow—was born and reared

within two miles of Bethlehem. He studied in Mr. Bingham's school, at Oaks, was graduated from Chapel Hill, and received his instruction in Theology at Union Theological Seminary, in Virginia. He served as an evangelist in Randolph county for some years. He afterwards served his mother church—Bethlehem—for some years, then Hawfields and Cross Roads, where his ministry was at times richly blessed by widespread revivals and large accessions to the membership.

In the spring of 1882 his pastoral relation was dissolved and Mr. Morrow removed to Hartsville, Tenn., where he still lives and preaches the gospel.

Ministers who studied under Mr. Bingham at Oaks.

1. Rev. Daniel McGilvary, D. D., missionary to Siam, received his entire literary training with Mr. Bingham.

2. Rev. Wm. Richardson, M. E. Church, now of Florida.

3. Rev. John H. Tiliinghast, P. E. Church, now in South Carolina.

4. Rev. Joseph Mickle, M. E. Church, now in Texas.

5. Rev. Richard Webb, M. E. Church, of North Carolina.

6. Rev. C. N. Morrow, Presbyterian Minister, now of Tennessee.

7. Rev. Geo. A. Russell, Presbyterian Minister, now of Tennessee.

From a sketch by Rev. T. J. Allison, memoranda from Maj. W. B. Lynch and Minutes of General Assembly.

[March 28, 1883]

PRESBYTERIANISM ON THE CAPE FEAR.

Three hundred years ago, in the reign of Queen Elizabeth of England, Sir Walter Raleigh was engaged in the first attempt to plant an English colony on the American continent. After sending out four expeditions to the shore of what is now North Carolina, but was then named Virginia by the Queen, after founding the city of Raleigh on the island of Roanoke, and after spending $200,000 in his laudable effort, he found himself unable to proceed.

After this no further organized efforts were made at colonization in the region of North Carolina; and the whole matter, under the direction of a wise Providence,

was left to the spontaneous movements of individual enterprise, or the choice of larger or smaller bands of oppressed people, to make a home for themselves in the freest and kindliest regions of the western continent. Thus the persecuted dissenters were allowed to drift into the northeastern section from the tyranny of Gov. Berkley [sic] of Virginia, the Swiss and Palatines, under DeGraffenreid [sic] to the junction of the Neuse and Trent, the Scotch-Irish into the Piedmont section, from Ulster, by way of Pennsylvania, the Germans from the upper Rhine, by way of Holland, England and Pennsylvania, the English and Scotch from Barbadoes to the lower Cape Fear, and the New Englanders to the same region.

But leaving all these earlier settlements, it is the object of this article to trace, as far as possible, the introduction and history of the Scotch Presbyterian element into the Cape Fear region—especially that region that was in 1734, set off from New Hanover county, and named Bladen county, but afterwards subdivided into a large number of counties, of which the ones that chiefly concern us will be Cumberland, Sampson, Harnett, Moore, Richmond and Robeson, which together with the mother county, Bladen, constitute the territory of Fayetteville Presbytery. This is peculiarly the home of the Scotch Presbyterians of North Carolina, and deserves a far larger space in the history of the State than has been usually accorded to it.

Just how early the first Scotch settlers came to the Cape Fear, no one will venture to tell us. It seems that some were there as early as the separation of the province into the two Carolinas, in the year 1729—the same year that the Lords Proprietors surrendered all their interests in Carolina to the crown. When, or for what reason, they had come cannot now be certainly ascertained. It is enough to know that it was a difficult matter for a poor man to earn a comfortable living in the Highlands of Scotland as it is now, and they or their ancestors had endured so many trials and persecutions among their native hills as to loosen the attachment usually felt for one's native land. About this time Gen. Oglethorpe, a member of the British Parliament, a scholar and a devoted Christian, was planning an asylum and a new destiny in America for those who were oppressed in their native land. The merciful provision made in Georgia by this philanthropist became known far and wide, reaching even the Highlands of Scotland, and a company of Gaelic mountaineers embarked for America, and established New Inverness, in Darien, Georgia.

About the beginning of the 18th century the enthusiasm of the Scotch nation was greatly excited over a splendid project of planting a New Caledonia upon the Isthmus of Darien. In a short time in Scotland, England and Holland something like five millions of dollars were subscribed toward this splendid scheme. Six ships were built for the purpose, and twelve hundred men were engaged for the colony. They sailed from Leith, near Edinburgh, amid the tears, prayers and praises of their excited countrymen. Afterwards, 1,300 others followed them from Scotland, only to meet with a terrible disaster as their predecessors had done. Some two thousand of them perished and the rest were scattered abroad in the New World. Whether any of them drifted to the shores of North Carolina is not known, but the energy and zeal manifested in this great enterprise re-

veals the fact that there was a wide-spread disposition in Scotland in the beginning of the 18th century, to emigrate from the "Land of the brown heath and shaggy wood." Dr. Foote tells us that Alexander Clark, from the Isle of Jura, one of the Hebrides, came over in 1736, with a ship-load of emigrants, and settled on the Cape Fear, and that he found a good many Scotch people already living in Cumberland. Among these settlers previous to 1736, was Hector McNeill, of the Bluff, and John Smith, with his two children, Malcolm and Janet. These persons and doubtless others of the same race, would naturally send to friends at home encouraging accounts of the genial climate, the productive lands, the abundant game and fish, and above all, of the unlimited liberty of this happy land. A story is told of one of these old Gaelic immigrants, accustomed to the mealy and starchy taste of the "Irish" potato, that when he was first privileged to taste a regular "sweet" potato, such as only Eastern Carolina can produce, that he raised his eyes to heaven and devoutly thanked God for putting the sweetening in.

About the time that these Clarks, and McNeills, and Smiths, together with Henry McCulloch's settlers from Ulster, were becoming thoroughly domiciled in Cumberland, Duplin, Sampson and Bladen—all Bladen then—another event occurred that poured a vast deluge of settlers into this region, from the Highland [sic] of Scotland. That event was the fatal battle of Culloden, April 16th, 1746, in which Charles Edward, the Pretender, was defeated by the Duke of Cumberland, and his army captured. "The bloody rout of Culloden," says Rev. Mr. Vass, in his "History of New Bern," "was a fatal disaster, not only to all the hopes of Charles Edwards [sic], but to Lovat and Kilmarnock, Tullibardine and Balmerino, McDonald of Glengary, and Cameron of Lochiel, with their thousands of brave but misguided clansmen. A harsh government, satiated with unjust trials, barbarities and bloody executions, exempted nineteen out of every twenty from trial and punishment— the doomed one to be decided by lot. Upon taking the oath of allegiance the others were allowed to be transported to America. The "Coercion Bill" and "Disabling Act," were added, inflicting severe penalties on Highlanders wearing the national kilt, or found in possession of weapons of war. So the Cape Fear country became the happy Canaan for the oppressed of Scotland. Here the stern veterans of Preston Pans, the stalwart broad-swordsmen of Lochiel, and the rugged Highlanders who swept over Culloden's fatal field like their mountain storms, were turned into quiet farmers, isolated by their uncouth Gaelic tongue among the pines and plains of Eastern Carolina, but in a land of freedom. In 1746 and 1747 many ship-loads of the refugees arrived in Wilmington. During the "rising" in Scotland, Neill McNeill, a native of Argyleshire, had been prospecting in America, and had explored the Cape Fear section, and the neighborhood of Cross Creek, then known as Heartt's Creek, afterwards Campbelton, and now Fayetteville. Tall and muscular, bold and daring, he entered land for himself and colonists, and in 1749, brought over about three hundred immigrants, who were placed in Brunswick, Bladen, Cumberland and Harnett counties. Baliol of Jura—one of the Hebrides Islands—ran a vessel yearly between Wilmington and Scotland, and regularly brought in additional Scotch immigrants. These various colonists were reared almost within hail of classic Iona, the hallowed home of primitive Presbyterianism, under the

apostolic Columba, his coadjutors and godly successors. So they proved good seed from a worthy stock." (Vass's New Bern pp. 36, 37).

This is substantially the accepted story of the settlement of the Cape Fear valley; and after this lapse of time perhaps nothing can be very materially added to it. And yet Scotland is too large a country for one to be content with simply saying, "My ancestors came from Scotland." From the Mull of Galloway to Dunnet Head, it is about 285 miles in length; and from Buchan Ness Point to Point Ardnamarchan, in Argyleshire, the distance is 160 miles; the whole embracing an area of 30,463 square miles, including about 4,000 islands, and 500 fresh water lakes. Only about one third of this area is arable, the rest being mountain, crag and hillside, either bare or coated with furze and heather. Different nationalities have peopled this land—the Scots, originally a colony from Ireland, in Argyleshire, the Saxons in the south, the Celts in the Highlands, and the Scandinavians on the northeast. As a matter of fact however the Cape Fear settlers were mainly from the west of Scotland, Argyleshire, and the Hebrides, with a few from other sections.

[January 26, 1887]

PRESBYTERIANISM ON THE CAPE FEAR—Continued.

Many reasons exist for this preponderance of immigrants from Argyleshire and the Hebrides. The first is that this region is nearest the sea-coast, on the north and west of the Frith [sic] of Clyde, and embracing such prominent islands as Islay, Jura, Mull, Coll, Colonsay, Staffa, Iona, Ulva and Skye. These maritime and insular people would naturally be the first to learn of the good land that lay beyond the blue waves that washed their shores, and the most ready to emigrate. Besides this their country is probably the least productive in Scotland, consisting almost entirely of mountains and narrow valleys. And so it is most natural that the Campbell, and the McDonald, and the McLean, and the McDougald, should be among the first to seek a more genial clime and productive soil, far away from the "land of the mountain and the mist." From the history of Scotland, from encyclopaedias, from short excursions in Scotland, and from casual conversations, the following localities are gleaned as probable original sources of North Carolina Scotch families. Of course full allowance must be made for the migrating of families from place to place, and for the intermingling of clans in the old home. Making these allowances, if you should desire to find the original home of the ancestors of a McAlpine, you would naturally look for the home of the Clan Alpine. Sir Walter Scott's beautiful "Lady of the Lake" would be your best guide, and that would conduct you to the romantic shores of Loch Katrine, Loch Achray, and Loch Vennachar, to the sides of Ben Venue and Ben Ledi—and the Trossachs, where are

"Crags, knolls and mounds confusedly hurled,
The fragments of an earlier world."

This region isin [sic] Perthshire, about sixty miles, as the crow flies, northwest of Edinburgh, among the rugged fastnesses of the Grampians.

The Cummings (Comyns), an ambitious and turbulent race, and the Camerons or McMartins, dwelt near the "Braes of Lochaber," at the foot of Ben Nevis, on the shores of Loch Eil, in Inverness. Scott's "Legend of Montrose" describes this lo-

cality with great minuteness. It is at the southwestern end of the Caledonian Canal, and it may be of interest to know that Banquo, the Thane of Lochaber, and the mythical father of the Stewart dynasty once lived in that neighborhood.

The Campbells are of Argyleshire, this being the family name of the Duke of Argyle, who is called "Macallum More" by his admiring clansmen. The Marquis of Lorn is the son of the Duke of Argyle. There are Campbells in other parts of Scotland, many of them connected with the Argyleshire family. This family is now the most prominent family in Scotland. The Stewarts were for centuries the reigning family of Scotland. Some ten miles northwest of Edinburgh, just across the Frith [sic] of Froth [sic] are the ruins of Rosyth Castle, once the home of the Stewarts of Rosyth, a branch of the royal family of Scotland, and from which, it is said the mother of Oliver Cromwell was descended. And only a few miles further north is the city, abbey, and palace of Dunfermline which has [sic] a favorite residence of the royal Stewarts.

At the northeastern end of the great Caledonian Canal, between Inverness and Beauly river, will be found a district called "Aird McShemie," or the heights of McShemie, or McSimon—Simon being the Gaelic patronymic of the chief of the Clan of Fraser. Lord Lovat was the chief of the Frasers, and it was he that was executed, in his old age for participation in the rebellion of Charles Edward—the Pretender. His son, the next Lord Lovat was reinstated in his possessions, and the present Lord Lovat is the largest landowner in the shire of Inverness. From this region came the Frasers, sometimes written Frazier in this country.

As the tourist sails up the magnificent Loch Lomond, the pride of the Scottish lakes from Balloch to Inversnaid, or higher, the little steamer will thread its way among successive clusters of little islands, called inches, though not there pronounced as we pronounce the twelfth part of a foot. One of these—Inch Caillach —the Isle of Women—contains the burial ground of the McGregors, where there are several monuments of the Lairds of McGregor, and other families claiming descent from old King Alpine. Their territory lay on the east side of Loch Lomond, in Dumbarton and Perth. The house where Helen McGregor, Bob [sic] Roy's dauntless wife lived, is still pointed out near Loch Arklet, between Inversnaid and Stronachlacher. About fifteen miles north of Callendar is Loch Voil, and near by the Braes of Balquhidder. Near the foot of the Loch, where the river Leny starts for Loch Lubnaig, Callendar and the Froth [sic], are the ivy-covered ruins of the Chapel of Balquhidder. Here are the graves of Bob [sic] Roy McGregor and of Helen his wife. This region was the home of the Clan McGregor, though their great men were buried as before stated on the Inch Caillach.

This same region of Balquhidder was for ages the home of the Clan Laurin, from whom the numerous McLaurins and McLarens, are derived. A member of the clan, resident in London, a few years ago erected here a monument to the memory of the Clan Laurin. Between Inversnaid and the head of Loch Lomond is a small pine-wooded island, called Eilan Vow, where once was a stronghold of the McFarlanes. All these places are in the shires of Dumbarton, Stirling, and Perth, some fifty miles northwest of Edinburgh.

The McArthurs had their home on the island Inishail in Loch Awe—one of the most picturesque lakes of Scotland, in the very heart of Argyleshire. A little west

of Inishail, near the "Bridge of Awe," at the foot of Ben Cruachan, lived the warlike clan of McDougald, of Lorn, once nearly annihilated by King Robert Bruce. And near the McArthurs dwelt the McNaghtens, and McIntyres. All these were clustered around the head, or northern end of Loch Awe. The McDonalds lived in Cantyre, in Islay, in the Isle of Skye, and at Glencoe. The latter were almost entirely destroyed by order of William III, in 1692, for delay in taking the oath of allegiance—the darkest blot on the character of the wise King William.

The McKinnons appear to have lived in the Isle of Staffa, and give name to a cave there hard-by Fingal's famous cave. A McKinnon was once Abbot of the Monastery of Iona, and the broken shaft of his memorial cross is still there, bearing the date of 1489. Near by is a row of the tombs of the McLeans, and another of the McDonalds. The Morrisons came from the Isle of Lewis, of the outer Hebrides, and thence came also the Rev. Colin McIver, from the town of Stornoway, the only town of Lewis. The name of Matheson is also found on this island. The Isle of Skye is the largest of the Hebrides, and has sent many immigrants to America. Here were the McDonalds of Kingsburg, the Rosses, McKenzies, the McLeods of McLeod, the hereditary race of pipers by the name of McRimmon. The island of Barra was inhabited by the McNeills —one of the most ancient and unmixed of all the Highland septs. The McNeills also dwelt in the Island of Colonsay. In the extreme northern part of Sutherland, the northernmost shire of Scotland, on the shores of the Kyle of Tongue, once dwelt the McKays—the Lords of Reay. Their house is still there—surrounded by a few of the trees now left in the county, but their estates have passed into the hands of the Duke of Sutherland.

The hereditary residence of the (Cluny) McPhersons may still be found on the north side of the valley of the Spey, in Inverness, while close by is a monument to the memory of "Ossian" McPherson at the village of Lynchatt. His body lies in the Poet's corner of Westminster Abbey.

In the shire of Sutherland, beside the Frith [sic] of Cromarty, between Dingwall and Invergordon lies the district of Ferrindonald, the ancient home of the Clan Munro—a race distinguished for military achievements in the religious wars, in which they always appeared on the Protestant or covenanting side. The region is to-day in a high state of cultivation, and the finest breeds of sheep and cattle are reared there. The McLeans of Duart, the most powerful in the Hebrides, lived on the island of Lismore, on the west of Scotland. The Clan McNab lived in the old highland village of Killin, near the southern extremity of Loch Fay, near the clans McGregor and McLaurin. At the western extremity of Loch Rannoch in Perthshireis "The Barracks," the seat of Robertson of Struan, one of the oldest of the Highland families.

The Stewarts, the Browns, the Blacks, the Blues, and the Whites, like the Smiths, seem to have been indigenous everywhere. There are some other Highland names, common in North Carolina, of which no trace could be found by the writer, after diligent search through all the sources of information accessible.

There are other Scottish names, belonging to the Lowlands, such as the Armstrongs of Mangertin, the Douglases of Liddesdale, the Ramsays of Dalhousie, the Johnstons of Annandale, the Kerrs of Fernhirst Castle, the Kennedys of Ayrshire, the Maxwells of Nithsdale, that have representatives in North Carolina, and perhaps in the Cape Fear country, but they are few when compared with the

Highland families.

The country to which these Highlanders came is in many respects the very opposite of their former home. The line of latitude that runs through the middle of Scotland is the 57th, while that which runs through Cumberland county is the 35th, making a distance of 22 degrees, or 1,500 miles further southward. Their former home was made up of mountains and valleys, while their new home was a region of sand, covered with long-leaf pines, interspersed with huge cypress swamps. The chief branches of industry in Argyleshire were the rearing of cattle and sheep, and the herring fishery, while the arable land produced such cereals as oats, rye and barley, in limited quantities, with green crops and root crops, while their new plantations were adapted to cotton, maize, wheat, and sweet potatoes, thus making an entire revolution in their methods of living. But it was a more genial and generous land than the one they left behind—a land of plenty and liberty.

[February 2, 1887]

PRESBYTERIANISM ON THE CAPE FEAR—Continued.

These colonists from the Highlands of Scotland, for the best of reasons, did not bring with them any of their ministers. It is a well-known fact that emigrants to the new states and territories of the west, rarely, if ever, take ministers along with them. The removals are generally made for the purpose of improving their temporal condition, while little thought or care is expended upon their spiritual affairs. They are generally disposed to trust to the chances of the future to furnish them with religious instruction. And besides, from lack of concert, they are generally unable to give any assurance of living, in the wilderness, to ministers of the gospel.

But in the case of the Scotch, there were still stronger reasons. The first comers were probably detached and stroggling [sic] families, from various sections, casually meeting on the Cape Fear. The instalments that came from the defeated adherents of the Pretender, were forcibly exiled. Their estates ruined, their very lives in peril, they departed from their native land as they could, without standing upon the order of their going.

But a still stronger reason for the absence of ministers existed. There was a great want of ministers able to preach in the Gaelic language in Scotland itself at this time. It seemed necessary, a few years previous to this time, for the General Assembly of the Kirk of Scotland to use stringent measures to induce Gaelic-speaking ministers to leave parishes in the Lowlands in order to supply destitutions in the Highlands. And for years afterwards, special inducements and facilities were offered to young Highlanders, in the universities, that they might be educated and fitted to break the bread of life to their perishing clansmen. From a people so poorly supplied with ministers, it is very unlikely that any

could be induced to leave their urgent work at home, to follow scattered bands of discouraged exiles, into the unknown wilderness of America. Nor indeed does it seem necessary for us to believe that these fiery mountaineers, who gathered around the standard of the Pretender, were specially religious men. On the contrary, remembering the age in which they lived, and the very limited advantages at home for religious instruction, it is very natural to conclude that they cared very little for religion.

When these emigrants had been six or eight years in their new homes on the Cape Fear, we catch the first glance of them from the journal of the Rev. Hugh McAden, in 1756. It is scarcely probable, however, that Mr. McAden was the first minister that ever visited these Cape Fear Presbyterians. As early as 1743, Rev. Wm. Robinson had made a missionary tour in North Carolina, and penetrated even to the Peedee River. In 1744, and again in 1751, Rev. John Thompson had spent some time in preaching in North Carolina. In 1747, Mr. Whitefield, the revivalist, wrote that "all next October, God willing, I have devoted to poor North Carolina." In 1752 Rev. Alexander Cumming labored some time in North Carolina. At the same time there were Presbyterian churches and Presbyterian ministers in South Carolina, not only in Charleston, but as high up as Williamsburg, not a hundred miles from the Cape Fear settlements. The Williamsburg church, made up of settlers from the north of Ireland, was established as early as 1736, under the ministry of the Rev. Robert Herron, (probably of Dundee), Scotland. In 1744, the Rev. John Rae, from the Presbytery of Dundee, Scotland, took charge of the Williamsburg church. There were also churches in Horry District, and at Black Mingo, where ministers preached about this time. Now it is more than probable, that in the ten years from 1746 to 1756, that some of these missionaries, or some pastors from the South Carolina churches—two at least being from Dundee Presbytery—would visit these destitute Scotch on the Cape Fear. But whatever religious services they may have enjoyed, they do not appear to have resulted in the organization of a church, or the erection of a house of worship; for when Mr. McAden visited them in 1756, he does not appear to have found any place to preach, except the courthouse, or private houses. Early in January, 1756, Mr. McAden began the exploration of the Cape Fear section, starting from the Jersey settlement, on the Yadkin river, near Salisbury. The places at which he preached, as well as can be ascertained, were "Smith's at the Sand Hills," probably in Montgomery county, then at "Anson Courthouse," which was then at Mount Pleasant on the Peedee. The next place was "Hector McNeill's"—probably Hector of the Bluff. This was the 25th of January, 1756, where he "preached to a number of Highlanders," "some of whom," he says, "scarcely knew one word that I said—the poorest singers I ever heard in my life." As they had been just about eight years from their native hills in Argyle and Inverness, and had little use for any language than their beloved Gaelic tongue, it is not much wonder that they could not sing English hymns or understand English sermons. From this place, the Bluff, he went to David Smith's, on the other side of Little River, fourteen miles, and preached to a considerable number of people. From this point he rode thirty miles to Alexander McKay's, on the Yadkin road, to a small congregation of Highlanders, who very politely expressed their thanks for his visit, and their pleasure at his discourse. Mr. McAden

does not seem to have regarded them as very sincere in these protestations of gratitude, because "some stayed all night around the house indulging in drinking and profane language in spite of his remonstrances, and almost entirely prevented his rest." A tired and sleepy man may sometimes fail to distinguish between a few "fellows of the baser sort," who interfere with his rest, and a great body of good and devout men, who appreciate his labors for their good. Mr. Banks, in his address, identifies this place with the locality of the present Longstreet church. From this place he went down the river about thirty miles to Neill Beard's, and preached there on Sabbath to a mixed multitude, who expressed themselves highly pleased with the visit. His next place of preaching was at the courthouse of Bladen county; then at Geo. Brown's; then at Esquire McNeill's; then at Whitemarsh. From the latter point he went to Wilmington. From that point he started northward, stopping at Welch Tract, Black River, Duplin county, and so on towards Virginia.

No doubt many a heart was cheered by the labors of this youthful missionary —yet only a licentiate and destitute of experience in the great work he had undertaken. At the same time it is pretty certain that many of these Highlanders were unable to follow him in his discourses, and the services only served to freshen the memory of similar occasions in the old home in the hills. The chief benefit of this visit, however, was that Mr. McAden's sympathy for this destitute people, isolated by their foreign tongue from their neighbors, led him to devise a scheme for supplying them with a minister who could preach to them in their own language. On his return to Pennsylvania he visited the Rev. James Campbell in Lancaster county, and by his representation of their sad spiritual condition, induced him to remove to North Carolina, and take up his abode among his countrymen.

[February 9, 1887]

PRESBYTERIANISM ON THE CAPE FEAR—Continued.

Mr. Campbell, as the Apostle of the Cape Fear country, deserves to be held in everlasting remembrance. He was born in Campbelton-on-Cantyre, in Argyleshire, Scotland, and was thus by his nativity fitted to sympathize with the exiles. Mr. Banks says he was licensed in Scotland, but Mr. Webster, in his history, says that he was probably licensed by Newcastle Presbytery in 1735. Though his labors were acceptable to the churches, yet after many struggles with himself he told the Synod in 1739, that he was an unconverted man, and dared not preach the gospel till he was born again. He lived a moral, upright life, and was regarded by others as a good man. After much distress of soul he came into the company of Whitefield and Tennent, by whose discourse the clouds were chased from his soul, and he again began to preach the gospel the following year. Having known what it was to walk in darkness, he was the better qualified to comfort those who were tempted to despondency. His labors were successful, and after the rupture of the church into Old Side and New Side, Mr. Campbell was sent to

preach to the New Side, or revivalist churches. He was ordained August 3, 1742. For about sixteen years he preached in the bounds of Newcastle Presbytery, and in 1758 he was dismissed to join the South Carolina Presbytery. But before this date he had come to North Carolina and purchased a plantation, on the east side of Cape Fear, not far from the spot where now stands the Bluff Church. This spot was then convenient to the county seat of Cumberland, which was then located near the mouth of lower Little River. "On his own plantation," says Mr. Banks in his Centennial Discourse, "beneath the shadow of his own lofty oaks, Mr. Campbell first preached Christ and Him crucified, and through Him pointed out the way of salvation to his famishing countrymen. The tidings that a Gaelic preacher had settled in their midst sped through the 'Scotch settlement' almost with the speed of the fiery cross in the Highlands, when sent to summon the clansmen to the fight. Soon multitudes came to hear the word expounded, and to listen to the accents of his Highland tongue. In a short time the neighbors erected a meeting-house between the river and the grave-yard. Another meeting-house was subsequently erected on Smith's Creek, which has been named by Dr. Foote, Roger's meeting-house. In these meeting-houses it was that the Bluff congregation, as a congregation, first worshiped God, and they continued to worship there until a log house was erected on the site of the present Bluff church, probably in 1768." "From 1757 until the 22nd day of June, 1758, Mr. Campbell continued to preach to the Bluff congregation. From that time the evidence leads to the conclusion that he preached to the Bluff, Barbecue and Longstreet churches, that those three churches constituted his charge, leaving him an occasional Sabbath to devote to the people in the neighborhood of Raft Swamp, near McPhaul's Mills, in Robeson county."

The reader will have noticed that Mr. Campbell was dismissed to the Presbytery of South Carolina. The Presbytery of Orange was not organized till 1770—twelve years after Mr. Campbell came to Cumberland. The nearest Presbytery on the north was the Presbytery of Hanover, embracing the whole of Virginia. In the meantime a Presbytery had been organized in South Carolina as early as 1728, called variously "Presbytery of the Province," "Presbytery of South Carolina," and "Presbytery of Charleston," "which," says Dr. Howe, "never was connected with other similar bodies in this country under any provincial or national assembly." Mr. Campbell remained in connection with this independent Presbytery until 1773, about three years after the organization of Orange Presbytery, when he connected himself with the latter body and remained so connected until his death in 1780.

A letter from his grandson, Rev. D. A. Campbell, quoted by Mr. Banks, says that Mr. Campbell's "preaching was not so much of the didactic and polemic, as exegetical and practical—expounding and explaining the chapters or portions of scripture. In this he imitated Whitfield [sic], to whom he felt much indebted. He was strictly Presbyterian, but of the American cast, and may be ranked among the <u>new lights</u> of his day, as were the Tennents of New Jersey, and all others who sympathized with Whitfield [sic]. The Shorter Catechism he prized and made it the duty of all to teach to their children." In all this we see the hand of a kind Providence, in not sending from Scotland one of the "Moderate" clergy, who had reduced the gospel of Jesus Christ to a system of cold morality;

but instead, a man renewed by the Holy Spirit, and impelled by an earnest love for the souls of men.

In another respect Mr. Campbell was American rather than Scotch. That was in his political opinions. Having come to America long before the insurrection of the Highlanders under Charles Edward, his conscience was not entangled with any special oaths of allegiance to the House of Hanover. While, therefore, the loyal Highlanders, who had sworn a definite oath of allegiance, as one condition of exemption from a traitor's death, and now, nearly twenty years afterwards felt the oath binding upon their consciences, Mr. Campbell possessed no such scruples. His mind was sufficiently enlightened to recognize the fact that allegiance to a government, and protection by a government, are reciprocal, and that when protection ceases, allegiance becomes null and void. When, therefore, McDonald and McLeod came among these Cape Fear Highlanders and the pipes played the pibrochs of their native land, their loyalty was aroused, and in an evil hour, they espoused the British cause, and marched against the soldiers of liberty. Mr. Campbell, on the other hand, promptly espoused the cause of freedom, though most of his people adhered to the British crown. He prayed for the success of the American arms, until threatened with a bullet in his head, and then rather than abandon the prayer for liberty he abandoned his pulpit for a season. At length he left the country of the Cape Fear and went, says Mr. Banks, to Guilford or Mecklenburg county; but Dr. Howe tells us, that Catholic and Purity churches, in Chester, South Carolina, were supplied about this time by the Rev. Wm. Martin and the Rev. James Campbell. It is natural that his former connection with the brethren of South Carolina would lead him to seek a refuge with them in a time of danger. In the summer of 1780 Mr. Campbell returned to Cumberland. Mr. Banks tells us that his son, who had been in the American army from the beginning of the war, obtained a furlough in 1780, returning to his home, and not finding his venerable father, set out to search for him. Not far beyond Little River he came upon a party of men kneeling around a log in prayer. He soon recognized the voice of his father engaged in prayer, and afterwards learned that the others were pious elders from Guilford, who were conducting his father home. He soon arrived at his destination, but worn out with the labors of more than fifty years in the Master's service, and weighed down by the burden of more than the allotted years of human life, he survived only till the autumn, and then sank peacefully to his rest. He was laid beside the resting place of his beloved wife, in the quiet grave-yard on his own land. More than a hundred years have rolled by since his voice was silenced in death, but the results of his labors are seen in the earnest, deep and scriptural type of Christianity which now prevails in the field which he cultivated. The only other laborer in this region in the provincial days was the Rev. John McLeod, who came in 1770, from Scotland and co-operated with Mr. Campbell in serving this people. Mr. McLeod was an eloquent and popular preacher, and gained the affections of his people. On the breaking out of the Revolutionary war Mr. McLeod espoused the British cause along with the majority of his flock. After the defeat of McDonald at Moore's Creek, February 27, 1776, Rev. Mr. McLeod was arrested and carried to Halifax jail as a prisoner of war. Mr. Campbell immediately went to Halifax and obtained his release from the Provincial Con-

gress, on the condition that he should remain in the friendly custody of his rescuer. McLeod's proud spirit probably could not brook the idea of such guardianship, and, therefore, in 1777, he embarked for his native land. The vessel in which he sailed from Charleston was never heard from after its departure, and we are left to infer that he found his grave beneath the billows of the mighty Atlantic ocean.

As before stated, the Presbytery of Orange was established in 1770, and its territory covered the region of the Cape Fear. In 1773 Mr. Campbell transferred his membership from the Charleston to the Orange Presbytery, and thenceforth that Presbytery exercised jurisdiction over these ministers and churches, until the organization of the Fayetteville Presbytery, in 1813.

When in 1788 it was determined by the Synod of New York and Philadelphia to constitute a General Assembly of the Presbyterian Church in the United States of America, it became necessary to sub-divide the General Synod into four Synods, and a number of the Presbyteries into two or more Presbyteries. Hence we have from this time the four Synods as follows: 1st. The Synod of New York and New Jersey; 2nd. The Synod of Philadelphia; 3d. The Synod of Virginia; 4th. the Synod of the Carolinas. The Synod of the Carolinas was to consist of the Presbyteries of Orange, Abingdon and South Carolina. In 1784, the Presbytery of South Carolina was cut off from Orange, leaving that Presbytery only the State of North Carolina as its territory. In 1795 the Presbytery of Concord was cut off from Orange, embracing the regions of North Carolina southwest of the Yadkin river. In 1813 it was deemed expedient to divide the Synod of the Carolinas, and to constitute a Synod of North Carolina, and a Synod of South Carolina. That there might be three Presbyteries in North Carolina the pruning knife was again applied to the mother Presbytery, and the Cape Fear region was severed from Orange and erected into the Presbytery of Fayetteville. At the meeting of the Synod of North Carolina, held at New Providence Church, October 5th, 1812, the following resolution was adopted, viz:

> "Resolved, That the following members of the Presbytery of Orange be set off to form a Presbytery, to be known as the Presbytery of Fayetteville, viz: Rev. Samuel Stanford, Robert Tate, William L. Turner, Malcolm McNair, Murdoch McMillan, John McIntyre, William B. Meroney, Allen McDougald, and William Peacock, to meet in Fayetteville on the first Tuesday in April next, and Rev. Samuel Stanford, or in his absence, the senior Minister to preach and preside till a Moderator be chosen."

With these general remarks, by way of introduction, the way is prepared for such sketches of particular churches, and ministers, as the writer has been able to secure or compile. [*]

[February 16, 1887]

[* See Appendix A, 9-11]

APPENDIX A

Editorial Notes

In connection with the appearance of Rumple's articles on the "History of Presbyterianism in North Carolina, "the editor of the NORTH CAROLINA PRESBYTERIAN madereference to this series from time to time in the editorial columns of the paper. In this Appendix, these items have been drawn together. The date given is the date of the issue in which the particular note appeared.

1.

HISTORY OF NORTH CAROLINA PRESBYTERIANISM

The articles that are appearing in the NORTH CAROLINA PRESBYTERIAN by authority of the Synod will repay attentive perusal. Mr. Rumple, the historiographer is a modest man and would not for the world have his work judged by the standards of historical criticism. But he need not fear to have this criticism applied to his papers. They bid fair to be one of the most interesting features of this journal during their continuance, and we do not doubt that he has given both valuable time and wise and careful consideration to their preparation. The future historian of the Church will use his matter freely.

[January 30, 1878]

2.

It may be well to state that it is not within the scope of the articles on Presbyterianism in North Carolina to furnish a narrative of the present state of religion in our churches. The paper in its news columns tries to do this.

[July 10, 1878]

3.

Our readers will miss the articles of Rev. J. Rumple, on Presbyterianism in North Carolina. . . Mr. Rumple has been confined to bed with a fever, but at last accounts was much better and clear of fever.

[August 21, 1878]

4.

IMPROVING.

Rev. Jethro Rumple, whose indisposition we mentioned in last issue, has so far improved as to be able to visit White Sulphur Springs. He expects in a few days to be ready for full duty.

[August 28, 1878]

5.

LITERARY CONTRIBUTIONS.

The contributions entitled "Presbyterianism in North Carolina" closed, as a series, with this week's issue, though Brother Rumple will, we are glad to inform our readers, from time to time, furnish us sketches on the same general subject. The Synod made a happy selection for the duty of writing up the history of our church, as our readers in the State all will agree, and the result is an invaluable compend of information on the subject. These sketches should be gathered into book form that they may be available for use in all aftertime.

[September 18, 1878]

6.

A QUEER MISTAKE.

We announced in our last issue that the serial on "Presbyterianism in North Carolina" was concluded. We thought that Brother Rumple had so written, but on reference to his letter we find it was only an inference drawn from his language to us. Our readers will readily pardon the mistake in consideration of the pleasure of reading the articles.

[September 25, 1878]

7.

ARTICLES ON PRESBYTERIANISM.

Rev. J. Rumple writes us with reference to his articles on Presbyterianism in North Carolina, which our readers have been enjoying for months past:

> "The enclosed article is the last of the series. But there are still other articles on the same general subject for which the materials are partially collected. These I hope to collect and to furnish with some degree of regularity for a little while. I have made arrangements for additional sketches of churches in Wilmington, Fayetteville, Orange and Mecklenburg Presbyteries —of Rev. Robert Tate, McIntyre, McIver (Colin and Alexander,) etc. But the 'series' is at an end, as embodying the substance of the report to Synod. And

now, if there should appear to be a demand for the whole corrected, revised and enlarged, I will hold myself ready to undertake the work of its preparation."

We have reason to know that these articles have proved both entertaining and instructive, and the information that Bro. Rumple's pen will be further employed as above indicated will be hailed with pleasure. The Church needs these papers all, in a form, portable and convenient, and it is the general wish we are confident, that they shall be published. We suggest that our ministers and churches give to the author the assurance needed.

[November 27, 1878]

8.

"PRESBYTERIANISM IN NORTH CAROLINA."

Mr. Rumple begins in this paper some further accounts of Presbyterian churches, ministers and schools in North Carolina. In the former sketches a large part of the material was gleaned from books and pamphlets long before the public. But these supplementary articles are composed mainly of materials never before printed, but kindly furnished by friends of the writer. While all care will be taken to prevent errors from creeping into the narrative, no doubt mistakes will sometimes be made, and the writer would be greatly obliged to any careful reader for corrections or more authentic information, to be sent to him by letter at Salisbury, N. C. His design is to arrange these articles, interweaving them, with the former ones, into a connected account of the Presbyterian Church in North Carolina, and if the way shall be open, to publish the same at no distant day. At least the papers will be arranged, and filed away for future use. In either case it is important that no errors should be allowed to pass unchallenged into the narrative. If convinced of error he will make a public correction of his statements.

It is desirable that any inaccuracies should be made known directly to Bro. Rumple.

[February 5, 1879]

9.

DR. RUMPLE'S ARTICLES.

MR. EDITOR: I write to thank Dr. Rumple through the PRESBYTERIAN for the articles upon Presbyterianism in the Cape Fear region of North Carolina. He is beginning a good and long needed work. I hope he will persevere to the end. There is a good deal of unwritten history in this section. In the "Raft Swamp region of the Cape Fear" there are four churches whose histories reach back to the end of the last century, viz. Centre, Bethel and Ashpole, in Robeson county, and Laurel Hill in Richmond county.

Will Dr. Rumple be able to go back to their formation? The parent of these four churches was the Old Raft Swamp church in Robeson county.

The Rev. H. McLean, some years since wrote a sketch of the early history of this church, and if the Doctor hasn't possession of that sketch, I would call attention to it. My grand-mother walked from near Fayetteville to the Raft Swamp church, a distance of nearly thirty miles, with my father in her arms, a babe of six months, in order to have him baptized. In the early days of these churches, I have heard him say that the crowd going to church on sacramental occasion reminded one more of a procession than any thing else—people come from twenty to thirty miles, and mostly on foot. Even after he had married and went to housekeeping, to entertain his company at Bethel sacrament, a large fat beef and two muttons, beside other substantials, were necessary.

I don't intend writing an article, but simply for myself and on behalf of the Presbyterians of this "Raft Swamp region," to thank Dr. Rumple for his interesting articles so far written, and hope he may be able to unearth a mass of interesting church history that now lies unnoticed and almost forgotten.

Since no Mc "native and to the manor [sic] born" has seen fit, or considered himself competent for the task, it is meet that one so competent as Dr. Rumple should undertake it.

GAEL.

BY THE WAY [editor's comment]

Dr. RUMPLE no doubt will thank our correspondent "GAEL" for his suggestions; that is if Dr. R. has not already secured the information referred to —which is not at all improvable [sic].

[March 9, 1887]

10.

CHURCHES IN FAYETTEVILLE PRESBYTERY.

Many thanks to "Gael" for the suggestion concerning the sketches of Fayetteville churches. I am sorry to say that I have not Father McLean's History of Raft Swamp Church, nor yet that of Centre, Bethel and Ashpole, nor yet of Bluff, Barbecue, Long Street or Buffalo. I have in stock pretty full accounts of Laurel Hill, Carhage [sic], Union and McPherson, with briefer ones of Mt. Tabor, Sherwood, St. Paul's, Big Rockfish, Bethesda and Smyrn [sic]. Some of these, by the kind interest of Rev. M. McQueen, I have had for several years, but have been waiting for others. I would be glad to receive all I can get.

Many a "Mc.—native and to the manner born," wields the pen of a ready writer, and upon such a one would naturally devolve the task of writing a full sketch of the Cape Fear churches; and to such a one I would willingly turn over

all my materials, if he should appear. But in the absence of any such appearance, I will be glad to receive any documents bearing upon the history of these churches, and endeavor to weave the whole into as full and consistent a story as I can. If it shall turn out after all to be a mere fragment, I trust it may be enough to prove how large and beautiful a temple might have been reared, had the loving and deft fingers of a genuine "Gael" undertaken the construction.

J. RUMPLE

[March 16, 1887]

11.

INFORMATION KINDLY REQUESTED.

I have been thinking for sometime of writing and expressing to you the great pleasure I derive from your most excellent paper. . . Its articles are select, its contributors are found among the best talent in our Church. . . Among these I would first note Dr. Rumple's "History on [sic] Prebyterianism [sic]" in North Carolina, but which stopped so abruptly. What has become of the Doctor? Surely he intends to finish that which he so able began, and which so many of your readers are anxiously looking for. Can you not induce him to favor us by a continuation of his highly appreciated pieces. . . ?

ALPHA.

(We heartily thank our correspondent. . . We agree heartily as to the desirableness of the communications referred to; as to those promised we gratifyingly are allowed to say that the brethren have asked for an extension of time and graciously renewed the bond. The treat is yet in store for our readers).

[January 25, 1888] *

*In fact, however, no more articles were published in this series. Years later, Mrs. Charles G. Vardell, in a sketch of her father's life, gave this explanation: "This [History of Presbyterianism in North Carolina] was intended to have been published later in book form, but the writer, amid the increasing duties of church at home and abroad, never found the time to completely finish and arrange it." (History of Rowan County, N. C., by Jethro Rumple, 1929 ed., "Sketch of The Author," p. 14).

APPENDIX B

Corrections and Additions

As Rumple's articles appeared from week to week in the NORTH CAROLINA PRESBYTERIAN, various communications were received containing corrections or additions. These communications are reproduced in this Appendix, to which footnote references have been made in the text.

1.

A CARD.

I feel it to be my duty, Mr. Editor, to correct some erroneous statements made, and wrong impressions likely to be created, by your able correspondent Rev. J. Rumple, in his No. V. on "Presbyterianism in North Carolina," particularly so as my name is mentioned as authority for errors contained in said communication.

1. The first is a wrong impression likely to be created, as though, "according to Dr. Bernheim," the Pennsylvania Germans in western North Carolina were the first German settlers of the State, from A. D. 1745 to 1775. Whereas my "History of the German Settlements and of the Lutheran Church in North and South Carolina" has an entire section of 14 pages devoted to the German settlers of Newberne, [sic], N. C., A. D. 1710. These Germans were both Reformed and Lutheran, as their relatives in the ancient Palatinate and Switzerland are to this day. I can speak from personal knowledge, as I visited those countries last year and a relative of mine, lately deceased, at whose hospitable home I stayed for two weeks, was the pastor of a congregation of this people in Badenweiler, 20 miles north of Basle in Switzerland.

2. Rev. Mr. Rumple states: "Before 1776 they (the Lutherans) had at least 20 churches." This is incorrect, the minutes of the Lutheran Synod of North Carolina of 1810, mention all the Lutheran churches in the State, (see Bernheim's History, page 377.) They numbered then but twenty-three, and some five or six of these were but recently organized at that time. Before 1776 we are not absolutely certain of the existence of more than <u>three</u> Lutheran churches in North Carolina, served by two pastors, Revs. Nussman and Arndt, though the probability is that a few other feeble congregations were organized by Rev. Mr. Nussman in his missionary tours. How could it be otherwise when Nussman, the first Lutheran minister in the province, arrived and commenced his labors but three years previous, in the fall of 1773?

3. Your correspondent states farther: "They had but few preachers, and hardly any who were qualified to elevate the people or promote vital religion among them." The "few preachers" is correct, but the other statement is totally devoid of historic authority. Rev. Mr. Nussman was a graduate of German University, Rev. Mr. Arndt was a highly educated teacher. I have lately had sent me his testimonials given him by ducal authority; they are of the highest character. He was ordained in this country in 1775, to supply the want of ministers; his ordination certificate has likewise lately come into my hands. I refer Rev. Mr. Rumple to page 341 of Bernheim's History for consideration, where he will find a quotation even from Dr. Caruther's Life of Dr. Caldwell, also one from the Helmstaedt Reports, which will reverse the hasty decision of Rev. Mr. R. and enable him to say: They were men well qualified to elevate the people and promote vital religion among them, and what is still better, through the grace of God <u>they</u> <u>did</u> <u>it</u>.

Immediately after the Revolution came Revs. Stork, Roschen and Bernhard, as co-laborers of Revs. Nussman and Arndt, all of them graduates of German Universities, all of them men of learning and humble piety, and all of them an honor to their adopted country.

In addition permit me to direct Rev. Mr. Rumple's attention to page 262 of Bernheim's History, where he will find an entire section reading as follows: "Character of the Lutheran ministry in the Carolinas previous to the Revolutionary War; Their piety, learning, firm adherence to the confessions of their Church, faithfulness in the discharge of their ministerial duties." This section covers more than four pages of an octavo volume.

4. Rev. Mr. Rumple also states: "Nearly twenty years after this—1794—the Presbyterians had but thirty-one churches in the whole State, and allowing for increase, it is probable that at the period of the Revolution, they had not many more than the Lutherans." Your readers I think are convinced in advance of any further statements, that such is not the case; and in 1794 the Lutherans certainly did not have more than about half that number of churches. Again: "The Presbyterians, however had the advantage in the number and qualifications of their ministers." They did have the advantage in number, also in the knowledge of the English language, but not in other qualifications.

5. One statement of Rev. Mr. Rumple is entirely correct: "It," i. e. the Lutheran Church, ["] has had the misfortune to pass the ordeal of a change of language, from the German to the English. Many of its families have been absorbed by other denominations." Therein is contained the secret of the slow progress of the Lutheran Church in North Carolina for a number of years. The old pious and learned pastors that came from Germany died in course of time, none others came from the mother country to supply their places, no Lutheran colleges were as yet established in America, English preaching was wanted by the young, the old members were opposed to a change of language, conflicts and divisions ensued, and the wonder is that the Lutheran Church

in North Carolina survived the ordeal through which it had to pass. At this time also came the restless fever of emigration from North Carolina to the Western States, which almost emptied some of our churches entirely of its members and worshipers. Self-taught but pious men had to minister at her altars during this period of destitution; but when our own colleges and theological seminaries were established in this country and the English language gained the supremacy, then the Lutheran Church in North Carolina commenced to make rapid progress, which, to God be all the praise, has continued to the present day.

5. [sic] Those conclusions of Rev. Dr. Rumple, that were arrived at from a comparison of the statistics in the minutes of our Syood [sic] of 1870 and 1876, are incorrect, for in 1876 the vacant congregations were not reported, and one pastor of a large charge failed to hand in his report. All these omissions are supplied in the minutes of 1877, in which 23 ministers and 41 churches are reported, which would give our Synod a gain of eight ministers and two churches. But in order to do the Lutheran Church in this State full justice, Rev. Mr. Rumple must add the statistics of that part of the Tennessee Synod's territory which is contained in North Carolina, which would double our number of communicants, making it over 8,000, and almost double the number of churches, besides adding about fifty per cent. to the number of Lutheran ministers in this State.

7. Lastly Rev. Mr. Rumple states: "Dr. Bernheim has purposely omitted all account of the division of his Church into two Synods in 1819, upon the plea of allowing 'the dead past to bury its dead.' Perhaps the interests of peace may demand its suppression, but it is certain that the History of the Lutheran Church in North Carolina is incomplete, while such important and far-reaching events are passed over in silence."

When I first read the above, Mr. Editor, I could scarcely believe my own eyes! On page 440 he will find the commencement of an entire section of six pages devoted exclusively to a narrative of this event, the heading of which reads as follows: "Section 13. The first Rupture in the Lutheran Church in America, and the subsequent formation of the Tennessee Synod, A. D. 1819 and 1820." In the preface to my book I confess to an omission of "an extended account of this ecclesiastical difficulty," and for the reasons stated by myself and quoted by Rev. Mr. Rumple. However, if any person desires to peruse all the pamphlets published in two languages, in which criminations and recriminations are not wanting, and such person or persons have a taste for wading through that kind of literature, they are at his or their service, whenever he or they will honor me with a visit to my study and library in Wilmington. But I must be excused from burdening my History with such controversies. However, that kind of literature can be found in all denominations, wherever unfortunate divisions were permitted to come as an afflicting dispensation upon the people of God.

Thanking you, Mr. Editor, for your courtesy and indulgence, I shall remain

Fraternally yours,

G. D. BERNHEIM,

Pastor of St. Paul's Evang. Lutheran church, Wilmington, N. C.

[March 13, 1878]

2.

REPLY TO DR. BERNHEIM'S CARD.

In your issue of this week, there is a "card" from the Rev. Dr. Bernheim, author of "The History of the German Settlements and the Lutheran Church in the Carolinas," and now Pastor of St. Paul's Evangelical Lutheran Church, Wilmington, N. C., correcting what he considers erroneous statements in my recent Article, No. V., on Presbyterianism in North Carolina. To these so-called corrections I have somewhat to reply.

The article in question was written as calmly and as dispassionately as it was possible for me to do it, and with the most fraternal feelings towards the Lutheran Church, and with personal respect towards Dr. Bernheim, as a minister and an author. Association with Lutherans from infancy has given me a tender feeling towards this venerable church of the Reformation; and it would be painful for me to be regarded as an accuser of these brethren in the Lord. But let us see whether the article in question contains any good grounds for the construction that has been put upon it.

In the opening paragraph Dr. Bernheim affirms that his name "is mentioned as authority for errors contained in said communication." In reply I state that I have not cited Dr. Bernheim as authority for any statement which he characterizes as erroneous. His objections are all levelled at statements drawn from other sources. Is it possible that there are other errors, which have not yet been enumerated? If there are I fear that I shall not soon "rush into print" again. But this, I suppose, is simply by way of exordium, preparing the way for the general subject.

1. In the first place then Dr. Bernheim conceives that a "wrong impression" is likely to be made by the article, "as though according to Dr. Bernheim the Pennsylvania Germans in Western North Carolina were the first German settlers of the State, from A. D. 1745 to 1775." He claims that the Palatines of Newbern were the <u>first</u>. But how could such an "impression" be made, when I was not discussing the question of priority at all, nor any where credited Dr. Bernheim with such a statement? But what if I had made the assertion? Is it not historically true that the Pennsylvania Germans were the first Ger-

man settlers between A. D. 1745 and 1775? The Palatines brought by DeGraffenreid [sic] came in 1710, and do not fall between the dates given. Even if the impression had been made, it would not have been a "wrong" one.

2. The second so-called correction is that I erroneously state that: Before 1776 they (the Lutherans) had at least 20 churches." What I did write was this: "Dr. Caruthers (6) maintains that the whole number of these German colonists could not have been much less than that of the Scotch-Irish. Before 1776 they (the German colonists) had at least 20 churches." Figure 6, in parenthesis refers to Dr. Caruthers' "Life of Dr. Caldwell," on page 90. Let us see what Dr. Caruthers does say, (see pp. 89, 90.) "Their number (i.e. of German population) could not have been much less than that of the Scotch-Irish. They had at least twenty churches, if my information be correct, before the Declaration of Independence." My sentence is almost identical with the historian's—in fact is a copy of it, almost verbatim. My remarks up to this point relate to the "German Settlers," and are not restricted to the Lutheran Church, and Dr. Bernheim's insertion of the word "Lutheran," in parenthesis is justified neither by the Grammar nor the Logic of the article. By that parenthesis he has forced an erroneous signification upon my words against which he proceeds to battle. Unconsciously doubtless, but still virtually, he has made a man of straw, and then proceeded to demolish it.

3. Dr. Bernheim, in the next place, objects to the statement: "They had but few preachers, and hardly any who were qualified to elevate the people, or promote vital religion among them," as "totally devoid of historic authority." especially the clause concerning the qualification of the preachers. Again I object to his changing, in his stricture, the antecedent of the pronoun "they." All along I am writing about the German settlers in general, and not the Lutheran church in particular, as my critic ought to have seen. And in vindication of my statement, I again quote from Dr. Caruthers, page 90: "They (the aforesaid German population) had but few preachers, and hardly any of these were calculated to advance the interests of vital piety or elevate the character of the people." Or, if it is too much trouble to hunt up the "Life of Caldwell," he will find the same thing in his own volume on "German Settlement," page 191, where he has quoted nearly the whole paragraph that contains the obnoxious sentence which I used, with approbation. Strange that the same sentence should be good history in Dr. Bernheim's book, and "<u>totally devoid of historic authority</u>" in my poor article!! The reader will see that my sentence is a slightly compressed copy of the original. Dr. Caruthers, the author of these extracts, was born, as I think, in Rowan county, about the close of the last century or the beginning of this, and his "Life of Caldwell," was published in 1842. Several other works on North Carolina history were published by him, and his books have always been regarded as authentic. He was "to the manner born," and spent his whole life in association with both German and Scotch-Irish. He was a diligent collector of traditions, a bachelor, finding cheer in the society of books, or recording for future generations the reminiscences of other days. In this same connection he has made other statements,

which were not copied, simply because I did not think it useful to reproduce opinions which have passed unchallenged in print for thirty-six years. And had I imagined that this quotation would have wounded the feelings of the most sensitive, it would have been allowed to slumber "in the tomb of the Capulets." But Dr. Bernheim can see the remainder on page 90 of the "Life of Caldwell." In the meantime, I am sure that the honored names mentioned by Dr. Bernheim are not included in the category embraced in the obnoxious sentence.

4. Dr. Bernheim's fourth stricture is upon the declaration that at the period of the Revolution, it is probable that the Presbyterians had not many more churches than the Lutherans. This statement I did actually make. But as neither Dr. Bernheim nor I have any accurate statistics of that period, but have to depend upon estimates and inferences, we are both likely to be inaccurate. I knew that I was in danger of error, and hence wrote my estimate in as vague and general language as I could to make any affirmation at all. I guessed that the Presbyterians probably had not many more churches than the Lutherans. Dr. Bernheim guesses that they had a good many more. As I cannot now demonstrate my guess, I will let "the dead past bury its dead," and dispute no further on this point just now.

5. I am really refreshed at the thought that <u>one</u> of my affirmations has received the full approbation of my critic. I had hoped that more than one statement out of six would pass muster. But so it is,

"The best laid plans of mice and men,
Gang aft aglee."

6. My comparison of the statistics of the Lutheran Synod for the years 1870 and 1876 gives dissatisfaction. These two years were selected because they were the extremes of statistics in my possession, giving the longest time for the comparison. I could not help it if the Minutes were defective. I was not on the look out for errors, and it was not my place to correct them, if I had detected the errors, still I am glad to know that the Minutes of 1877 make a better exhibit. It is always a source of joy when we behold the Church of God, in any of its branches, prospering, and therein I do rejoice. I confess that I would have added the statistics of the Tennessee Synod, if I had possessed them, or had been able to get them when I wanted them. I now set down the Lutheran Church as numbering over 8,000 in North Carolina.

7. And lastly, I think it is Horace who writes to this effect, "Homerus dormitat," which being translated reads, Homer nods. In the company of such an illustrious and wakeful worthy, and some others of modern times, I claim the privilege of napping sometimes. Peccavi. Dr. Bernheim misled me in his preface, or rather I misled myself by not noticing the word "extended," in relation to the notice of the Disruption of 1819. I glanced over the pages, and looked up and down the table of contents for the account but failed to find it. In fact I was anxious to find it for the purpose of verifying or correcting early

impressions concerning that event that constituted an era in North Carolina Lutheranism. But I have read it now and am prepared to testify that the author has kept the promise he gave in his preface, and in the compass of six pages has said all he chose to say about an event that rent the church asunder, and excited waves of controversy that rose and fell for more than a generation. I have no desire to read all those documents in Dr. Bernheim's well-filled shelves, but I could have wished that he had made an articulate enumeration of the doctrinal differences of the two parties in relation to the presence of the actual body of the Saviour in the Eucharist. But the author has used an author's privilege of selecting the topics upon which he chooses to enlighten the public, and the rest of us must be content.

With continued kind feelings for my critic, and with taanks [sic] for a column to show my opinion in.

I am yours truly,

J. RUMPLE.

SALISBURY, N. C., March 15, 1878.

[March 27, 1878]

3.

[Editorial note.]

Rev. Dr. Bernheim has prepared a rejoinder in the controversy with Rev. Mr. Rumple in which he claims to have exposed some serious inaccuracies in Mr. Rumple's second paper, and which we have been specially urged by Dr. B's. friends to publish in his defence; but owing to the pressure on our columns for several weeks ahead we are really unable to give the matter further space.

[April 3, 1878]

4.

A CORRECTION.

MR. EDITOR:—Will you allow space in your columns for the correction of a few errors that appeared in the PRESBYTERIAN dated June 19th?

They were found in the twelfth article on "Presbyterianism in North Carolina." The heading of the article is "Early Churches in Orange Presbytery (concluded.)"

We read these pieces with interest, and find them well written and in-

structive. In the number alluded to, however, the writer makes statements that do injustice to two of our oldest churches, (Eno and Little River.) Speaking of the condition of these churches in the year 1877, he says: "Eno reports only 43 members, and $8 for pastor's salary." This is, in part, a mistake. Eno has 43 members on her roll; only a part of these are contributors. She promised $150 for ministerial services during the year 1877, and has paid the whole of the amount promised, except eight dollars ($8.) Eno church is old, we know, and its membership is small; but there is some Christian zeal and energy in the old church yet. In proof of this fact we can state that on the 5th Sabbath in March the congregation worshiped, as usual, in the old building, which had stood the storms of half a century. On that day it was decided to build a new house. On the 4th Sabbath in May, when the congregation again assembled for worship, they found the old church pulled down, and a new one standing in its place. The new building is as good and substantial a church as is generally found in the country. It is a neater and more comfortable church than the old one was. It is entirely finished with the exception of plastering. And better still, the house is paid for. These facts show that the people of Eno are doing more than they receive credit for in the article referred to. Again, Mr. Rumple (speaking of the condition of Little River Church during 1877) says, "Little River has 150 members and reports nothing paid for ministerial services." This also is a mistake. There are about one hundred and fifty members on Little River roll; but some of them are non-resident and many of them are not contributors; notwithstanding this, Little River promised two hundred dollars, for preaching during the year 1877. The whole of this amount has been paid with the exception of a few dollars.

Little River, has not for several years past, offered her ministers less than $150 a year; and has generally paid every cent of the amount promised. There have been over twenty additions to Little River during the last two years. This old Church of our fathers is by no means dying out. There are still within its fold some warm hearts and strong hands, willing and able to work for the Master's cause. In making these few corrections we, by no means intend to impeach Brother Rumple's veracity. We know that it was the record or reports, from which he got his information that were at fault; and not he himself.

The publication of these articles is a favor to the Church at large, and the object of this communication is to furnish information beyond the published report from the churches referred to, in order to give them due credit for their zeal in the Master's cause.

J. L. CURRIE.

[July 10, 1878]

5.

A CORRECTION

In my second article on Presbyterianism and the University, I quoted and

credited to Dr. Charles Phillips a part of his Memoir of Dr. Mitchell. By some legerdemain of the types, Dr. Charles Phillips was credited with a memoir of Dr. James Phillips. I am sorry that I did not have such a "Memoir," for then I could have compiled a worthier tribute to the memory of the distinguished mathematician.

Very truly, J. RUMPLE.

[September 25, 1878]

6.

HIGH POINT, Sept 18 1878.

MR. EDITOR:—Brother Rumple has made a blunder when he states that New Hope church, near Chapel Hill, was organized by Dr. James Phillips. It was organized before Dr. P. was born. It is nearly as old as Cross Roads and Hawfield. I write this in behalf of the truth of history. The session book, which I have not now before me, makes the church over one hundred years old, I think.

P. H. D.

[September 25, 1878]

7.

AN OVERSIGHT.

Will the editor of the Presbyterian allow me to correct an error and call attention to an oversight in brother Rumple's article, "Granville county, No. 1," in the series: Presbyterianism in North Carolina?

He gives the membership of communicants in Grassy Creek at 38 in 1878. The number of communicants in the other churches of Granville county is correct as given in the Minutes of the General Assembly of 1878, which report Grassy Creek with thirteen. I think I see how the error was made: Red House, immediately over Grassy Creek, reports thirty-eight. The correct number for '78 at Grassy Creek was twenty four (24) and is now twenty-eight. The omission is this: The church in Henderson, under care of Rev. D. E. Jordan, is not enumerated with the churches of Granville. I do not know its actual membership, but it is perhaps the most promising church in the county.

The town of Henderson is rapidly growing under the impetus of the bright tobacco trade and bids fair to rival Durham. The church is likewise growing, and I hear a new house of worship is in contemplation, since the old can scarcely accommodate the congregation. To omit the church in Henderson from the list of Granville churches is an important omission. J. W. P.

[July 23, 1879]

8.

THE MILTON CHURCH.

Mr. Editor:- The recent article on the Milton church suggests some additional items which may be of some interest.

During the ministry of Mr. Douglas the students of Union Seminary spent much of their vacation in preaching to the church, while the faculty made occasional visits, thus the church had the benefit of other services besides those of the pastor. There ought to be more of this interchange than there is at present among Presbyterian churches, thus giving something of the benefits of the Methodist system, bringing new men, with new ideas, and new ways of presenting the truth to the people.

Miss Margaret Smith alluded to, in former article was a woman of ardent piety and strong character and her school was a nursery of piety for the church. She required all the pupils to attend every service and the more advanced classes to give a synopsis of Sunday morning sermon. Until the late war it was a rare thing that a baptized child did not enter the church in early life.

Mr. Penick, the second pastor, was a genial, earnest, christian [sic], a man of decided and firm character. He was particularly efficient as a pastor, frequently talking to the impenitent, and with a solemnity, and eager interest in his manner, which made a marked impression.

Mr. Harding, like Mr. Penick, was a devoted pastor, knowing the spiritual condition so far as could be learned, of almost every man, woman, and child in the congregation. He spent almost every afternoon visiting, generally taking tea with some parishioner and always holding prayers before leaving. Few men prayed more or studied more or devoted himself more entirely to his charge.

He was once very accurately described as a "man of strong intellect, strong will and indomitable courage." While there was no large revival under his ministry, yet there were constant additions, and soon after his death, all of his children professed Christ and some twenty-five or thirty persons of his training joined the church at once. He always kept himself at that attitude in which he could immediately diverge into religious conversation without any fear or sense of incongruity.

Dr. Alexander Wilson was a regular visitor along with Dr. Phillips and Dr. Gretter. What a time it used to be in the Milton church when they all met at the parsonage, what delightful preaching, and what cheery, social meetings. How Dr. Wilson's bright eyes would sparkle behind his glasses, as he kindled in the pulpit. What fervid oratory fell from Gretter's lips. And how dear old Dr. Philips [sic] pathos melted into the heart while his logic took captive the intellect. Dr. Wilson was a warm-hearted, genial Scotch-Irishman, or as he expressed it—"was a Scotchman born in Ireland." He was very popular with

the colored people, and they always asked him to preach. Dr. Harding used to tell with great glee how one afternoon he went to preach at Gilead, a country church, and left Dr. Wilson to preach in town to the colored folks. As Dr. Harding returned he met on the outskirts of the village, a colored brother to whom he said, "Well, Sam, how did the doctor preach this morning." "Oh, Master," was the reply, "The very best sermon I ever heard." The Dr. replied good humoredly, "well that is rather a poor compliment to one who preaches to you every Sunday." "Oh master, you does the best you knows how," was the answer.

Dr. Harding said he after that, listened to the sermon Sam had heard, and was very much of Sam's opinion.

The Milton church has sent four ministers into the Master's work. And their names all begin with the letter H. They are: Hines, Hobson, Harding and Hill.

Bro. Hines after a life of great usefulness died a few years ago. Mr. Hobson still lives in the West. The others are now members of Synod of North Carolina.

Some of these gentlemen received assistance but it all came from the Milton church. Two of these had their entire expenses paid by two elders. This village has never in church or school asked assistance from abroad. Besides the four preachers sent out from the Presbyterian church, two other preachers went from Milton, one Baptist, and one Methodist, and these names also begin with H. —Holden now of the Methodist church in Henderson—and Henson, long time pastor of a Baptist church in Philadelphia.

The Milton church has always paid its preacher, no one ever left the church with debt due him as its pastor. The doors of the church are never closed, if no preacher is present, the elders always have service. No church has had a more faithful bench of elders, and the prayer meetings have always been well-attended.

- MILTON.

[April 5, 1882]

9.

A CORRECTION.

MR. EDITOR:—If Bro. Rumple will examine the minutes of the General Assembly (good authority, I suppose) he will find that 38 instead of 20 members have been added to New Hope during my labors among that people for the last eight years.

Yours, P. H. DALTON

High Point, N. C., Dec. 30, 1882.

[January 3, 1883]

APPENDIX C

Other Historical Articles by Rumple

In addition to the series on the history of North Carolina Presbyterianism which makes up the main part of this volume, Rumple wrote a few other articles of historical interest which were originally published in the NORTH CAROLINA PRESBYTERIAN or elsewhere. Included in this Appendix is material recovered from various sources which are identified at the end of each piece.

RULING ELDERS OF NORTH CAROLINA.

Since the Apostle Paul directs that "the elders that rule well" shall "be accounted worthy of double honor," it appears to the writer that it would be a useful work to gather up the fast-fading memorials of some of our honored and faithful ruling elders of a past generation, and place them before the minds of our people of the present age. Such a labor, it is hoped, will awaken gratitude to the Head of the Church for the gift of such noble and earnest office-bearers in past days, and at the same time prove an incentive to the ruling elders of to-day to emulate the example of devotion to duty, to the interests of their fellow citizens, and, above all, to the cause of Christ, set before them by their illustrious predecessors. And as others have taken it in hand to sketch the lives of some ruling elders of other States, the writer, who has interested himself in the ecclesiastical history of his native state, proposes to sketch for the readers of the CHRISTIAN OBSERVER the lives and characters of a few North Carolina Ruling Elders.

John McKnitt Alexander.

Many of these devout men, having served their generation, have fallen asleep in Jesus, and their bodies lie in quiet country grave yards, marked sometimes with a plain marble or slatestone slab, and sometimes with no memorial to tell the passer by where their dust lies entombed, while their names are almost forgotten by the people who now worship in their places. Of many of them, useful and honored in their day, it is impossible to rescue the history from oblivion. Their names and their praise are on high. But of others it is still possible to trace the life they have lived, and recall the worthy deeds they performed. And first among these may be mentioned John McKnitt Alexander, the Secretary of the Mecklenburg Convention, that issued the first Declaration of Independence, on the 20th of May, 1775. The Alexanders are now, and I suppose have been from the first settlement of the country, the most numerous family in Mecklen-

burg. Six out of the twenty-seven signers of the declaration of May 20, 1775, including the chairman, Abraham, and the Secretary, John McKnitt, were named Alexander. It seems that there has been a streak of determination and a broad vein of independence in the family for many ages. In the old days, previous to 1688, the Presbyterians of Scotland and the North of Ireland, made frequent exchanges of homes to escape persecution for conscience' sake. The North Channel, being not over twenty miles wide, the inhabitants of Kintyre, and of the Islands of Islay, Jura and Mull, could find a ready refuge in Antrim, Londonderry and Donegal, and vice versa.

Among the families so changing homes, was one named Alexander, from Scotland. This family consisted of seven brothers and their mother. Having determined to leave Ireland and seek a new home in America, before their departure they sent to Scotland for their old minister to baptize their children and give them his blessing. When this was all done, on the evening before sailing, while on shipboard, a posse of armed enemies arrested the minister and lodged him in jail. As the night drew near the determined mother of the seven Alexanders, who had been covenanting for her grand-children, ordered her sons, in terms which had never been disobeyed, to rescue the minister, and take him along with them to America. Before morning the minister was on board, and, having no family ties to prevent, he sailed with them to America. The emigrants landed on Manhattan Island, and a part of them settled there, from whom descended William Alexander, a Major General in the Revolution, commonly known as Lord Sterling. Some of the family settled in New Jersey, and removed from thence to Pennsylvania. In 1735 John Alexander removed from Glasgow, Scotland, to Armagh, Ireland, and five years later, with his family, he removed to Chester county, Pa. Two of his nephews, and their brother-in-law, named Polk, soon after emigrated to Mecklenburg county, N. C. From these, and perhaps some other families, sprang the numerous Alexanders of America.

John McKnitt Alexander was born in Pennsylvania, near the Maryland line, in 1733, and having learned the tailor's trade, at the age of twenty-one, he emigrated to North Carolina and settled in Mecklenburg county. This was in 1754. Here he joined many of his kinsmen and other members of that great Scotch-Irish race that people the beautiful land lying between the Yadkin and Catawba rivers. Here he found a church-going people. The year of his arrival (1744) Sugar Creek church was organized. Rocky River, Poplar Tent, Steel Creek, Providence, Hopewell and Centre, the seven churches of old Mecklenburg, were clustered around, in a grand circle of thirty miles in diameter. Here, four years later (1758) Rev. Alexander Craighead, the first settled minister in Western North Carolina, began his labors, preaching the precious doctrines of the Cross, and diffusing the principles of civil and religious liberty among his parishioners. In this great community of church-goers the young and enterprising tailor found scope for his skill and talents; bringing his cloths from Philadelphia or Charleston on pack-horses, and transporting the peltry, which was "legal tender" in those days, in the same way to market. In 1759 he married Jane Bain, of the same Scotch-Irish stock. The newly married pair settled in Hopewell congrega-

tion, where his home is still known by the name of Alexandriana.

Wealth and promotion, both in Church and State, crowned his honest and skilful enterprise, for he soon became a ruling elder in the church and magistrate of his county. In 1772 he was a member of the Provincial Assembly, and at the Mecklenburg Convention, May 20, 1775, he was appointed Secretary, and thereby became the custodian of the original documents of that convention, including the delcaration itself, with its signatures. Of this declaration Mr. Alexander gave copies to Gen. Wm. R. Davie, Governor of North Carolina in 1797, to Dr. Hugh Williamson, the historian, to the Rev. Humphrey Hunter, pastor of Steel Creek church, and to General George Graham. The latter two were present on the memorable 20th of May, and heard the declaration read. In the year 1800, Mr. Alexander's house and all these venerable documents were consumed by fire; and it was fortunate, for the truth of history, that copies had been made and placed in the hands of persons who were present at their first reading, and who could vouch for the accuracy of their copies.

Before the Revolution, Mr. Alexander was for many years "Crown Surveyor" for the county of Mecklenburg, and, in consequence, in his old days he was often summoned as a witness in suits concerning land titles. On such occasions he was wont to entertain the new generation with accounts of the old times in Mecklenburg, particularly of the convention of which he was Secretary.

In his later days he was often a member of the Synod of the Carolinas, the associate of Dr. Hall, of Iredell, Dr. McCorkle, of Rowan, Hunter and Wilson, and McRee and Robinson, illustrious names in the early history of North Carolina Presbyterianism.

To Rev. Dr. Andrew Flinn, of Charleston, who was brought up in Mecklenburg—"raised," as we call it—Mr. Alexander, in his old days, once said, "Times are greatly altered, Andy, since you went to college in your tow-cloth pantaloons." The old man's welcome to the popular city preacher was mingled with fear lest the simplicity of the Sugar Creek lad might have been perverted by the wealth and refinement of Charleston society. No doubt times were altered, not only for the learned divine, but for the Pennsylvania tailor, now the wealthy, honored, and revered patriot of a large circle of admiring friends and descendants.

The Rev. Samuel C. Caldwell, who was a son of Rev. Dr. David Caldwell, of Guilford, and a grandson of the Rev. Alexander Craighead, the pioneer, married Abigail Bain, a daughter of John McKnitt Alexander.

But after a long and honored and faithful life, the venerable elder passed over to the rest of heaven, early in the present century. By the east wall of the graveyard of Hopewell church is a row of marble slabs, all bearing the name of Alexander. On one of them is this short inscription,

"John McKnitt Alexander,
Who departed this life July 10, 1817,
Aged eighty-four years."

[Christian Observer,
v.58 #28, July 9, 1879]

AN OLD TIME RULING ELDER.

John Barr, of North Carolina.

"An Israelite indeed, in whom there was no guile." Such were the words used to describe John Barr, by a ruling elder of Thyatira church, who remembered him well, though nearly half a century has elapsed since the venerable servant of God was laid to rest. His body lies in the northwest corner of Thyatira graveyard, near the church where he was ordained, and the stones scattered thickly around bear the names of the Nesbits, Lockes, Brandons, Cowans, Gibsons and Grahams, and others that were the pioneer settlers of Rowan county, N. C.

John Barr was born in the lower part of Pennsylvania, in 1749, of Irish parents. In 1765, when he was sixteen years old, his parents removed to Rowan county, N. C., about sixteen miles west of Salisbury. The homestead was on the waters of Back Creek, then in Thyatira congregation. In 1776, Mr. Barr was married to Mary, daughter of Mr. Richard King. Ten children blessed their union. Some of their descendants are still found in the old neighborhood, but most of them are scattered abroad over the land.

From the days of his childhood, John Barr was the subject of deep religious impressions. When he was four years old, he asked what he must do to be saved, and he was told that he must be a good boy, say his prayers, read his book, not fight, and tell no lies. These instructions he tried to carry out, but with indifferent success. After this, he reasoned that if prayer was a good thing, it would be best to pray all the time; for even if he should starve in praying, he thought he would go straight to heaven. He actually began praying seven times a day, but soon got tired of it, and in a short time he began to think it a great trouble to pray twice a day. It is thus that the carnal heart, under the promptings of the legal spirit, whether in boy or man, soon wearies of the duties of religion.

Mr. Barr's dream, in these early days, is a well known tradition in Rowan, though no doubt it was simply the reproduction of some sermon which he had heard, describing the scene of the dream. He dreamed that the day of judgment had come, and he, with countless thousands, were assembled around the "great white Throne" to be judged. When those on the right hand were welcomed to

glory, he found himself on the left; and, along with the multitude around him, felt himself impelled down a steep inclined plane towards a fiery abyss. Resisting all the time, he at length found himself at the gate of the pit, inside of which there was a sheer precipice, terminating in flame and smoke and darkness. The thought of passing into a place from which there was no return, filled him with such terror, that he seized hold of the sides of the gate, and determined to utter one more agonizing cry for mercy. His tumultuous emotions roused him from sleep, to find himself still alive, but trembling with alarm. This dream made a deep impression on his mind, but it was only after years of struggle, now with the legal spirit and now with despair, that he at length obtained a clear and distinct hope in Jesus. His religious experience having been published and extensively read, there were many young people who thought that they could not be Christians unless they had just such an experience as his.

From his first profession of religion he was esteemed as an eminently pious man, and in due time he was chosen as an elder in Thyatira church. And when the Back Creek church was organized, in 1805, under the pastoral care of Rev. Joseph D. Kilpatrick, Mr. Barr, living in the bounds of this congregation was chosen to the same office there. Several things connected with Mr. Barr's life and character are worthy of commemoration.

The first was his singularly deep and earnest piety. This was recognized alike by Christians and men of the world. His life was a living epistle, seen and read of all men. Even men of religious pretensions were surprised at the earnestness and fervor of his prayers. He prayed as if he believed that God was really present, and hearing and answering every word. In this respect he resembles his contemporary, William Stevenson, of Bethany church, familiarly called "Little Gabriel," because the people thought he approached nearer the throne than anyone else.

Another feature of his character was the amount of knowledge which he had managed to accumulate. Though he never went to school more than three months, he was a habitual student, and an easy and correct writer, as his little book, "Legacy to My Grandchildren," sufficiently proves. He was familiar with such standard works as "Rollin's History," "Gibbon's Decline and Fall," "Mosheim's Church History," "Prideaux's Connexions," "Hume's History of England," "Butler's Analogy," "Bacon's Principles of the Inductive Philosophy," "Locke's Essay," and, above all, with the Bible. He employed his spare hours at noon, his evenings, rainy days, and such other scraps of time as could be rescued from arduous farm labor, in reading the best books he could procure, instead of trifling away his time in reading trashy literature, or drivelling over the gossip and scandal of the neighborhood. He thus became a genial companion for thinking men, and when his pastors, McCorkle or Kilpatrick, or Dr. Hall, of Bethany, or McRee, of Centre, or Robinson, of Poplar Tent, would pay the old man a visit, he was prepared both to hear and to ask questions on history, geography, philosophy or theology.

Mr. Barr was also characterized by true Christian humility. This will be illustrated by an incident related to the writer by the venerable Dr. Plumer, of Columbia. As near as it can be recalled, it is as follows: In 1827, the Synod of North Carolina met at Salisbury, and as Dr. Plumer and some other ministers were coming, in the stage, they were annoyed by the bitter and cynical remarks of a fellow-passenger. He appeared to be a man of some intelligence and position in society, a man of the world, and perhaps an infidel. But he never wearied of relating the hardships and wrongs he had suffered from his fellow men, and intimated plainly that God had not treated him justly. It was a great relief to the ministers when they left this passenger at the end of their journey. In due time, the Synod convened and transacted its business, and on Sabbath met for public worship. As the church was too small to accommodate the people, a "stand" was erected in the grove, near the place where the Hon. F. E. Shober now resides. In front of the "stand," a broad aisle extended back into the grove. After the people had partly assembled, a venerable old man, with white hair flowing down to his shoulders, dressed in homespun clothes, and leaning upon a long staff, came tottering down the aisle looking for a seat. As he approached the "stand," a well dressed young man, who had a shady and comfortable seat, with a tree to lean against, arose and courteously asked the old man to take that seat. "No," said the patriarch, "I don't wish to deprive you of your seat." "But it is a good seat with a tree to lean against," said the young man, "and I want you to take it." "No sir, I'll find another seat," said the old man, turning away. "No, I'll find another," said the young man, and walked off, leaving the old man to take it or not, as he chose. The patriarch leaned his head forward on his long staff for a few moments, and then lifting up his face, his eyes streaming with tears he quietly said, "I do not know what to do; everybody is so good to me; God is so good to me; I don't deserve such treatment." He then sat down in the vacant seat. The old man was John Barr, then seventy-eight years old—a soldier of the Revolution, a servant of Christ. How striking the contrast between the feelings of the venerable child of God, worn with arduous toil, bent by years, of limited means, and unknown to fame, and those of the cultured cynic and sceptic, vainly endeavoring to satisfy his soul with the perishing things of this world.

Four years later, Nov. 10, 1831, John Barr went to his rest at the ripe age of four score and two years, leaving behind a reputation for godliness and honesty that will float down the stream of tradition for a few generations longer. His record is on high. About thirty years before his death, Mr. Barr wrote a brief sketch of his early life, with a particular account of his religious experience, which he entitled "A Legacy to My Grandchildren." This was published in 1833, with a short introduction by a gentleman of Doylestown, Pa. To this little book I am indebted, as well as to the recollection of others, for the facts contained in this sketch.

[Christian Observer,
v. 58 #38, September 17, 1879]

NORTH CAROLINA.

Ruling Elders of the Olden Time.

The early history of Western North Carolina is the history of Presbyterians. Nearly the whole population was made up of Scotch-Irish or Germans. The latter still spoke their native tongue, took little part in public affairs, and were many years as strangers in a strange land. There were some notable exceptions, such as John Lewis Beard, of Salisbury, and John Paul Barringer, of Mecklenburg, who were leading men in the new country. But the great body of the leaders among the pioneers were Scotch-Irish ruling elders.

The majority of signers of the Mecklenburg Declaration of 1775 have been ascertained to have been elders of the famous Seven churches of Mecklenburg. But the Four churches of Old Rowan had among them some elders that were distinguished as patriots and leaders, as well as eminent for their piety. Among the patriotic elders of Fourth Creek, now Statesville, was

Mussendine Matthews.

His residence was about three miles east of Statesville, on the Salisbury road, where Matthews' "Old Field" is still designated as the place where the "Matthews' Camp Meeting" was held by Dr. James Hall and other ministers of Concord Presbytery in January, 1801. It seems that about four thousand attended this meeting, and continued to engage in religious exercises, although the weather was most inclement.

During the Revolutionary war, Mussendine Matthews was young, ardent and patriotic. His pastor, Dr. Hall, several times was the captain in expeditions against the British and Troies, and upon such occasions, Matthews was by his side as a fellow officer. Dr. Hall and Matthews one day went upon a reconnoitering expedition, and as they emerged from a dense forest into an open field, near a house, they observed fifteen or twenty dragoons in and around the house. It was too late to retreat, and it was madness to advance. In this dilemma, Matthews reined in his horse, and drawing his sword, turned in his saddle and silently waved it towards the woods, as if summoning a company to advance. The dragoons were panic stricken and fled in the utmost confusion, while Dr. Hall and his lieutenant made good their escape.

It was after the war that Mr. Matthews became an elder of Fourth Creek. Associated with him in the eldership was Andrew McEnzie, whose grandson in after years was a member of Congress from Kentucky.

At the establishment of the county of Iredell, in 1798, Mussendine Matthews was chosen to represent his county in the House of Commons of the State. And year after year he filled the same position till the year 1802. After this he lived

a private life, serving the church, aiding in the exercise of discipline, and upholding the hands of his pastor. He entered into rest March 7, 1830, in the seventy-ninth year of his age. He was born in 1751, about the time when the first settlements in Iredell were made. His grave is in the Statesville church yard, where a simple stone marks his resting place.

But there was another of the Fourth Creek session equally distinguished, but in another way. This was

Little Gabriel,

Which was the popular soubriquet of an elder by the name of William Stevenson. He received the epithet "little," not because of the contrast with the mighty Gabriel, the messenger of God, but because he was like Zaccheus of old, "little of stature." His short handled axe, his short walking cane, and the low cut marks on trees made by him may perhaps still be seen near his old home. The name "Gabriel" was given for another reason. Of himself the angel says, "I am Gabriel that stand in the presence of God;" and in the Rabbinical writings Gabriel is represented as standing in front of the divine throne near the standard of the tribe of Judah. In consequence of his fervency in prayer, the people thought Mr. Stevenson approached nearer the throne of grace than anyone else, and hence they called him "Little Gabriel." The prayers of this eminent man were once peculiarly serviceable to his pastor. An occasional depression of spirits was the vice of Dr. Hall's constitution. At one time he discontinued preaching, and all pastoral duties for a year and a half, because spiritual darkness hung over his mind. He attended church where services were conducted by the elders, would sometimes lead in prayer or give a short exhortation from the precentor's stand; but thought himself unfit to enter the pulpit. While in this state of mind he went to Bethany one Sabbath morning, and as a large congregation was present, the elders importuned him to preach. He declared that it was impossible for him to do so. The Fourth Creek elder, Stevenson, was a little later than usual, but the Bethany elders waited for him. When he came and learned that his pastor was still in darkness, he was deeply affected. He entered the "elders seat," in front of the pulpit, and after a Psalm was sung "he commenced a strain of humble petition and adoration that touched all hearts. His first petition was, 'O Lord, cast the deaf and dumb devil out of our pastor; this deaf devil that will not allow him to hear the promises of the gospel; and this dumb devil that will not suffer him to preach as he has heretofore done.' At the close of the prayer the venerable form of the pastor was seen rising and making its way to the long unvisited pulpit. 'I will try to preach to-day,' said Mr. Hall to Mr. Stevenson. The prayer that followed gave evidence that the prayer of 'Little Gabriel' had been heard and answered, for the deaf and dumb devil was cast out.'" (Foote's Sketches of North Carolina, pages 333-4.)

William Stevenson died in 1807, leaving behind him a reputation for earnest and consistent piety. Verily, these elders of the olden time were shepherds over the flock. Absence of the pastor in those days did not bring vacant Sabbaths,

for the elders kept the churches open, and conducted religious services.

[Christian Observer,
v. 60 #11, March 16, 1881]

RULING ELDERS IN NORTH CAROLINA.

The Morrisons of Rocky River.

On the west coast of Scotland, almost north of Ireland, is situated the large island called Lewis, one of the Hebrides. Four years after the famous battle of Culloden Moss [sic], where Charles Edward, the Pretender, was defeated and put to flight—three brothers named James Morrison, John Morrison and Robert Morrison, left the island of Lewis, and sailed for America. After tarrying a brief space in Pennsylvania, they joined the current of Scotch-Irish emigration that was flowing southward and settled in the region now so well known as "Rocky River Congregation," in Cabarrus county, N. C. They settled on three small streams known as Reedy, McKey's and Caldwell's creek—tributaries of Rocky River, flowing in from the southwestern side. Other families were already here, or came with them, named Harris, Davis, Shelby, White, Alexander, etc., and in a short time Rocky River church was established. As early as 1755, the Synod of New York sent a missionary to preach in North Carolina and among other places at Rocky River,

James, the eldest of these brothers, Morrisons, was born in 1726, and was therefore between twenty-five and thirty years old when he reached North Carolina. He was married in Scotland before emigrating, to a lady named Mary Morrison, probably a relative of his. He died in 1804, and was buried at what is known as "Spear's Grave Yard," some two miles south of the present church, where his tombstone now stands stating that he was seventy-eight years old at his death.

James Morrison was one of the first elders of Rocky River, and from the date of his ordination till the present year 1881, he has always been represented, either by himself or by one of his descendants named Morrison in that session. His influence for good has been immense. Personally, he was a strict, methodical, punctual man. Rev. Dr. Robinson, of "Poplar Tent," once remarked that it was owing to James Morrison's punctual principles that Rocky River enjoyed its high reputation for faithfully and punctually paying all they promised to their minister.

It is still remembered that during the war of 1812 the church fell one year's salary behind to Dr. John Makemie Wilson, their pastor. The generous pastor was willing to forgive the debt, and offered to do so. But the memory of their

historic punctuality and faithfulness would not allow them to accept a release, and so doubling their subscriptions for the next year they paid the debt in full.

It is only seventy-six years since James Morrison was laid to rest, but in that brief period his personal habits and characteristics are almost forgotten. But if he has left few facts for the historian to record, he has done that which is far better, left a numerous posterity of earnest Christian men and women, who have inherited the doctrines and principles which animated him. In 1846 Dr. Foote wrote in his "Sketches," that as many as nine of the Morrison family had entered the ministry, and others were preparing. Since then that number has increased. James Morrison left five sons and four daughters. The sons were named William, John, Robert, James and Samuel.

The eldest son, Wm. Morrison, upon the death of his father in 1804 became an elder of Rocky River church, and served until 1816, when he moved to Alabama, and settled near Selma. There he showed such zeal in building up the church that he was called the "Apostle of the Valley." A daughter of William Morrisor [sic] married McEwen Morrison—grandson of Robert Morrison, one of the three brothers, who came from Scotland—and their son, Hugh McEwen Morrison studied for the ministry, and was licensed in 1857 by the Presbytery of North Mississippi. He is now the evangelist of that Presbytery.

After the removal of William Morrison to Alabama, in 1816, his brother John was chosen to the eldership in Rocky River church. This John Morrison had a son named James, who was a student in the University of North Carolina in 1813, and after graduation became a tutor in his Alma Mater. He afterwards studied for the ministry, was settled over New Providence church in Virginia, where he married the daughter of the Rev. Samuel Brown, sister of Rev. Wm. Brown, D. D. The reader will recollect that Rev. Samuel Brown married Mary Moore, one of the "Captives of Abb's Valley," whose history was published by the Presbyterian Board of Publication.

Two of Rev. James Morrison's daughters, many will recognize, as the wives of Drs. Smith and Dabney, of Union Theological Seminary, the friends of so many generations of students.

John Morrison, the Rocky River elder, had another son who entered the ministry, and who still survives—the Rev. Wm. N. Morrison. He labored for a number of years in Buncombe county, N. C., but has, by feeble health, been prevented from doing full work for a number of years. But he is represented in the ministry by his son, the Rev. James H. Morrison, of Louisville Presbytery.

After the death of John Morrison, his son, Robert H. Morrison, was ordained an elder of Rocky River church.

The fourth son of James Morrison—the first elder—was named after himself, James Morrison. The last named James had a son named Elain Johnston Morri-

son, who graduated at the University of North Carolina in 1818, studied theology at Princeton, was licensed to preach, and labored for awhile at Winchester and Leesburg, Va., and was called to Frederick, Md. But he was suddenly cut off. He was buried at Boydtown, Va. He was a zealous and faithful minister of Christ.

The fifth son of James Morrison—the first elder—was Samuel Morrison, so long an intelligent, earnest and faithful member of Rocky River church.

A son of his, James E. Morrison, was licensed to preach by Concord Presbytery in 1833, and for a number of years was the pastor of the churches of Concord Town and Bethphage. Somewhere about twenty-five years ago, he removed to Anson county, preaching at Wadesboro and at Lebanon. He has devoted part of his time to teaching, in which he has been eminently successful. He still survives. Another son of Samuel Morrison, J. Dwight Morrison, is now an elder of Rocky River church, thus bringing the dynasty to the present year 1881.

The Rev. Robert H. Morrison, D. D., is the grandson of Robert Morrison, one of the three brothers that emigrated from the Isle of Lewis. He was graduated from the University of North Carolina in 1818 in the same class with President Polk, Bishop Green, and others. After preaching in Fayetteville and in Mecklenburg county a number of years, he became the first president of Davidson College in 1837. For the last forty years he has been residing at his home in Gaston county, preaching for a number of years in the neighborhood. With feeble health, but vigorous intellect, he has gone through all these years, honored and revered, waiting for the summons to the rest above.

A son of Dr. R. H. Morrison, the late talented and earnest Rev. Alfred J. Morrison, closed his short ministerial life in Selma, Ala., only four or five years ago.

If space permitted we could add other facts concerning the Morrisons of Rocky River. But this article is appropriately closed with a list of the descendants of this family who have become ministers, so far as known to the writer.

Rev. James Morrison, Virginia, deceased.
Rev. R. H. Morrison, D. D., North Carolina.
Rev. Elain J. Morrison, Virginia, deceased.
Rev. James E. Morrison, North Carolina.
Rev. Wm. N. Morrison, North Carolina.
Rev. Hugh McE. Morrison, Mississippi.
Rev. Silas H. Morrison, Tennessee, deceased.
Rev. James H. Morrison, Kentucky.
Rev. William Morrison, Virginia.
Rev. Alfred J. Morrison, Alabama, deceased.
Rev. Daniel K. McFarland, Mississippi.
Rev. John A. Kimmons, Florida.

Rev. Josephus Johnston, Texas.
Rev. Amzi Bradshaw.
Rev. Mr. Garrison.
Rev. Mr. Perkins.

As a number of the older Morrisons moved West, many years ago, it is believed that several others have entered the ministry, but their names are not known to their relatives in North Carolina.

[Christian Observer,
v.60 #51, December 21, 1881]

[For several other items concerning "The Morrisons of Rocky River," prompted by the article given above, see the Christian Observer, v.61 #3, January 18, 1882; #4, January 25, 1882. An obituary of the Rev. William N. Morrison appears in v.64 #3, January 21, 1885.]

HON. FREDERICK NASH, LL. D.

A North Carolina Ruling Elder

St. Paul wrote to the Corinthians "that not many wise men after the flesh, not many mighty, not many noble, are called." It is the glory of Christianity that it does not depend for its evidence, or its success upon the favor of the great ones of the earth. And yet there have been many noble, wise and distinguished men, since the days of Paul, who have been followers of the meek and lowly Jesus. It is probable that North Carolina Presbyterianism has furnished no more distinguished ruling elder than Chief Justice Nash. And there have been few men in North Carolina, if any, so honorably and widely connected by ancestry, by variety of honorable offices, and by long continued usefulness, with all that was noble and good, as he was. A brief resumé of his life and labors will verify the above declaration.

The grandfather of Judge Nash came from Wales and settled in Prince Edward county, Virginia, in the first part of the last century. His two sons, Francis and Abner Nash, came to North Carolina and settled, the former at Hillsboro, and the latter on the banks of the Trent river, in the vicinity of Newbern. Gen. Francis Nash was a brave soldier of the Revolution, and fell in the battle of Germantown, in October, 1777.

Abner Nash was educated for the bar, and took an early and active part in political affairs, and was a member of the Provincial Congress of 1775 from the borough of New Berne [sic]. He was the second Republican Governor of North Carolina, succeeding Gov. Caswell in 1779. He was a member of the Federal

Congress, and died in Philadelphia in 1784 or 1785, while serving as Congressman. His first wife was the widow of the royal governor, Arthur Dobbs, and his second wife was the daughter of Frederick Jones, from New Hanover county. From this second marriage was born, February 9, 1781, the subject of this memoir, Frederick Nash.

After the death of Gov. Nash, in 1794, his widow became the wife of David Witherspoon, Esq., a successful lawyer, and son of the distinguished Rev. John Witherspoon, D. D., President of the College of New Jersey, and signer of the National Declaration of Independence. A son by this last marriage was the Rev. Dr. John Witherspoon, the half brother of Judge Nash, and the first regular pastor of the Hillsboro church.

Frederick Nash, under the fostering care of an affectionate mother, grew up in the ways of honor and virtue so perfectly, that his dying mother could say, "Here is a son who never gave me a moment's pain." A pleasing incident of his youth is related. When in 1791, President Washington visited New Berne [sic], Frederick Nash was taken by his mother and presented to the father of his country. The venerable chieftain took the ten-year-old boy on his knee, spoke words of counsel and encouragement to him, and urged him to emulate the courage and patriotism of his distinguished uncle, Gen. Nash, who fell at Germantown.

When quite young Frederick was sent to school to the venerable and Reverend Henry Patillo, the patriotic Presbyterian divine, who was a member of the first Provincial Congress of North Carolina, who was brought into the ministry, through the agency of Rev. Samuel Davies, of Virginia.

At the age of eighteen, Mr. Nash was graduated with distinction from the College of New Jersey, and, returning home, commenced the study of law with his brother-in-law, Judge Harris. Two years later his mother died, confiding to his care four daughters and one son. He discharged this sacred trust with noble fidelity, devoting to the work his paternal affection, his time and his talents, and winning in turn their gratitude and veneration.

He was admitted to the bar in 1804 among such associates as Francis Xavier Martin, John Stanly, and William Gaston, and was early recognized as the compeer of these eminent men. In 1803 he was united in marriage to Mary Kollock, sister of Rev. Shepard K. Kollock, D. D., in Elizabethtown, New Jersey.

Soon after this time he removed to Hillsboro, N. C., where he continued to reside to the end of his life. It would require more space than can be given in this paper to record all the offices of trust and honor which his fellow-citizens conferred upon him. Suffice it to say that from both New Berne [sic] and Hillsboro, he was sent to the State Legislature, where he did his duty faithfully. In 1815, he introduced into the Legislature a bill for the suppression of duelling, and in the course of an eloquent speech in its defense, used the fol-

lowing language:

> The closing scene of life is one of tremendous moment to every rational being. *** We wish to approach it with every holy affection about us. Is this the case with the duellist, when planting his foot on the verge of eternity? Is he prepared to appear before the judgement seat? Is his heart in charity with all mankind—glowing with love and gratitude to the Great Author and Finisher of his being? How awful is the reverse! His heart swelling with every malignant passion, pride, anger, revenge,—he comes to destroy, not to save—to curse, not to bless—and in the bitterness of such feelings is hurried unbidden into the presence of his Maker.

Mr. Nash became Circuit Judge in 1818, and served until 1826, when he resigned in order to secure the more lucrative rewards of his profession as a lawyer, as demanded by the wants of his growing family. In 1836 he was again elected Circuit Judge, and served until 1844, when he was elevated to the Supreme Court bench, and in 1852 to the office of Chief Justice of the Supreme Court, where he continued till life closed. Concerning his judicial career, one who knew him well, himself a distinguished lawyer, said:

> Upon his breast the ermine acquired additional purity. Though his judicial character was marked by the courtesy and kindness of the Christian gentleman, yet when duty required, he manifested all the sternness and inflexibility of the judge. He rejoiced in the truth, and boldly sustained it in all the various contingencies of a long and useful life. He was no timid worshipper of a false and fleeting popularity, that "echo of folly and shadow of renown," but did his duty and left the consequences to God.

In 1807 he became a trustee of the University of North Carolina, and was through life its friend and supporter. Living not many miles from that noble seat of learning, he was brought into unusually close relations with its presidents and professors—Caldwell, Chapman, Mitchell, Swain, Phillips. It appears that he and his estimable wife were brought into the Presbyterian church through the instrumentality of its second president—the earnest and devout Dr. R. H. Chapman—the elder, about 1814 or 1815. At the organization of the Hillsboro church in 1816, Judge Nash became a ruling elder in it, and continued to serve in that capacity as long as he lived. The nature of his public duties required repeated and long absences from home, but he loved the little church, and for over forty years he sustained it by his contributions, his prayers, and his godly walk and conversation.

His last public act was attendance upon the sessions of the Synod of North Carolina in 1858, in his native city of New Berne [sic]. It was thought that his last illness resulted from the fatigue and exposure of the homeward trip. A few days afterwards, December 4, 1858, he passed away from the earth. In his last hours he exhibited such calmness and courage as can be inspired alone by

Christian faith. He had bright hopes, but no fears, and he was forgetful of himself, manifesting solicitude only for the welfare of his family after his departure. One of his sons, Rev. Frederick K. Nash, became a useful minister of the Gospel in North Carolina, but survived his father only a few years. Two of his daughters still survive, and have been for years conducting in Hillsboro a Female Seminary of high grade—that of the Misses Nash and Miss Kollock.

Chief Justice Nash was one of North Carolina's noblest sons. Born in the midst of the Revolutionary war, and connected with the most distinguished men of the State, he was familiar with all the prominent jurists, educators and statesmen for the first half century of our national existence. In Orange Presbytery he cooperated with the leading ministers of that period, entertaining many of them at his own hospitable abode. We could mention many, Dr. Joseph Caldwell, Dr. Elisha Mitchell, Dr. James Phillips, Dr. Harding, Dr. McPheeters, Dr. Drury Lacy, Dr. Alexander Wilson, Dr. Burwell, Dr. Atkinson, Rev. Messrs. Paisley, Gretter, Doll, Hines, Mebane, and others of that generation—almost all have gone like himself to their eternal reward. The Presbyterian church in North Carolina remembers with affection the noble sons whom the Head of the Church [has] given her, not only among her earnest ministry, but also among her devout laity. Let their memory be cherished through coming generations.

[Christian Observer,
v.62 #7, February 14, 1883]

SKETCH OF ELIJAH FRINK ROCKWELL, D. D.

The name of Rockwell is Norman French, and is found in the list of the followers of William the Conqueror, in 1066. It is written "Rokel" in Thierry's "Norman Conquest," (Vol. i. Appendix.) The Rockwells settled in Yorkshire, where the name is still found at Borough-bridge. The Rockwells and Huntingtons intermarried in very early times.

Among the first settlers of Massachusetts in 1630 came the ancestor of Dr. Rockwell. He made his home at Norwich, Connecticut, ten miles from Lebanon. Here Josiah Rockwell was killed by the Indians, and his son, also named Josiah, fourteen years old, was captured by the Indians, in 1636, and carried to Canada. After a time he was brought back by a friendly Indian, who wheeled around and departed leaving the boy near the place of his capture.

The father of Dr. Rockwell was named Joseph, his father Josiah, then Josiah, then Daniel, then Josiah, then Josiah, then Joseph, about 1630. The names of their wives going back were Lydia Marsh, Lucy Lathrop, Tabitha Hartshorn, Ann Bliss, Hannah ——— ——— Dr. Rockwell's father, Joseph, was named after his mother's father, Joseph Marsh, Lieut. Governor of Connecticut. She

was the sister of Hon. Charles Marsh, of Vermont, who was the father of Hon. George P. Marsh, the great linguist, and minister to many foreign courts, who died a few years ago in Italy.

Elijah Frink Rockwell—the subject of this memorial—was the son of Joseph and Sarah (Huntington) Rockwell, and was born in Lebanon, New London county, Conn., Oct. 6th, 1809, and was brought up in the Congregational church of that place, which was then called the Presbyterian church. He attended the common schools in early life, and recited the Shorter Catechism every Saturday forenoon. He attended the Sabbath-school as far back as he could remember.

About the year 1824, when he was fifteen years old, in a time of revival conducted by Rev. Samuel Griswold, he made a profession of religion, and it was expected by his friends that he would prepare for the ministry. But his decision was not finally made on this point till several years later, and after he had entered college. After attending several schools, in the town of Windham, and in his native place, he went to Bacon Academy, Colchester, Conn., under the charge of Mr. Charles P. Otis, in 1827. Dr. Rockwell stated that he began the Latin grammar, at Windham, Conn., on the top of a hill overlooking the town, and a pond, where the frogs, in the old French war, alarmed the people very much, who mistook their hoarse croaking one night for the war whoop of Indians, and the shouts of the French, and gathered up their weapons to resist the enemy.

In the fall of 1829, Mr. Rockwell, then twenty years of age, accompanied his preceptor to New Haven, where the faithful teacher at the commencement of that year received the honorary degree of A. M. He entered the Freshman class that year, and at the end of it, being short of funds, he left college, and taught school a year, when he returned to college, entering the Sophomore class and was graduated in 1834, in a class that numbered only 65, an uncommonly small class. Chief Justice Smith and Hon. Wm. H. Washington of North Carolina were of that same class. In the spring of 1834, two of the professors, one of whom [was] Rev. T. D. Woolsey, D. D., LL. D. (and the other, Rev. L. Griggs, D. D., who lately died at Bristol, Conn.) learning that Mr. Rockwell was in need of funds to continue until commencement, unsolicited, offered him the use of their names to borrow any amount needed. He accepted their kind offer, and upon their endorsement got the loan of a small amount, which he repaid after graduation.

The fall after leaving college he made an arrangement to assist the Rev. Sandford Lawton in an academy in Monson, Mass. Before the year had expired there he received an application from a place in the eastern part of Massachusetts, to take charge of a school, and was about to accept the offer, in fact had written a letter of acceptance, and was on his way to the post office to deposit it, when he met the pastor of the church in Monson, Rev. Dr. Ely, who proposed to him to change his purpose, and accept an offer from Rev. Simeon Colton in the Donaldson Academy, in Fayetteville, N. C. Mr. Colton had

formerly been in charge of the academy at Monson. Accordingly Mr. Rockwell came to Fayetteville in October 1835, and taught two years in the building lately burned down, in connection with Dr. Colton. In the mean time he came under the care of Presbytery of Fayetteville, as a candidate for the holy ministry, and in the fall of 1837, went to Princeton Seminary, carrying a letter from that godly man, Rev. J. W. Douglass, to the Princeton professors. Mr. Douglass died before the letter was delivered.

Finding the climate at Princeton too severe in the winter, he returned south in the fall of 1838, and with a large number of students from Fayetteville Presbytery entered the Seminary at Columbia, S. C., and thence returned to Fayetteville in June 1839, and in the same month was licensed by Fayetteville Presbytery. As the Fayetteville church was vacant at this time, in connection with Rev. R. W. Bailey, who was teaching a female school there, he supplied the church for a short time.

In the fall of 1840, he went to Statesville, N. C., to supply Fourth Creek church. Here he was ordained and installed pastor, by Concord Presbytery, Dec. 15th, 1841. He continued in this position till October 1850, when he entered as a professor of Davidson College and filled various chairs at different times. Latin, Natural Philosophy, Chemistry, Geology, History, etc., till September 1868, when he was elected to the presidency of Concord Female College at Statesville, afterwards called Simonton Female College, and now Statesville Female College. Mr. Rockwell has been one of the trustees of this college from the beginning in 1855. He continued as president for two years, when the college changing hands, Mr. Rockwell in connection with Prof. H. T. Burke, opened a school for boys in Statesville which he conducted for two years. While at Davidson College, besides sharing the services of the college chapel, he supplied temporarily the neighboring churches of Bethel and Bethesda, in Iredell county. When at the college in Statesville he supplied the church there for a time; also Bethesda in Iredell, and Third Creek and Unity in Rowan. In 1872 he commenced supplying Bethesda, Bethany, and Fifth Creek, and after a while confined his labors to Bethany and Fifth Creek, and in 1875 to Bethany and Tabor. In the meantime he removed his home to Fifth Creek church, where he spent the closing years of his life. For a few years of his old age he had no regular charge, but continued to preach as opportunity offered, and regularly attended the courts of the church, as long as his health permitted. In the fall of 1887 he attended the sessions of Synod in Fayetteville, revisiting the scenes of his early labors. It was his last meeting. When Concord Presbytery met in April 1888, the brethren learned that the venerable father Rockwell was on his dying bed, and before its adjournment he had gone to enjoy his eternal rest. He died April 15, 1888, in the enjoyment of a comfortable hope in that Saviour whom he had preached for nearly fifty years. He was 78 years, 6 months and 9 days old.

Dr. Rockwell was twice married—the first time to Miss McNeill, daughter of Geo. McNeill, Esq., of Fayetteville, N. C., who was the companion of

his life for many years, and who died ——— 186— at Davidson College, leaving no children.

He was again united in marriage to a native of Fayetteville, Miss Bettie Brown, who with one son now grown, and named Huntington, survives him. In the year 1882 the University of North Carolina conferred upon Mr. Rockwell, the honorary degree of Doctor of Divinity, a compliment which he well deserved by his varied and extensive scholarship, and the various learned productions which issued from his pen. He never wrote a book, but for many years the periodical press teemed with essays, sketches and dissertations from his hand, in all about one hundred important articles, besides numerous little contributions upon current events. The titles of some of his articles are as follows: "Sketch of Rev. S. Frontis;" "The early Conversion of Children;" "Final Destiny of our Globe;" "The Millennium;" "The Superiority of the Ancient Greeks, in Literature and Arts;" "Prophetic Period of 1260 Years," "Alphabet of Natural Theology," &c., in S. P. Review, "History of Iredell County," "History of Fourth Creek, Centre and Bethany churches;" "Battle of Ramsour's [sic] Mill and of Cowpens;" "Map of Iredell County;" "Expedition against the Cherokees in 1776;" "Gospel Pioneer in N. C., or a Sketch of Rev. Jno. Thompson;" "First and Second Classical Schools in Iredell County," in the Historical Magazine, Morrisania, N. Y.; "Sermon on the Resurrection of Christ," in National Preacher; "Sermon before Iredell County Bible Society," on Ps. 17:30—"The Word of God Tried."

From the foregoing sketch it will be seen that Dr. Rockwell was a busy man, with tongue and pen, in fact an indefatigable worker. He was a diligent student all his life, and gathered vast stores of information in many departments, but had a special fondness for antiquarian research, and unusual lines of thought. He was an excellent linguist, and no mean philologist, and was fond of chasing a word from the English, up through French and German, Latin and Greek, up to Hebrew and perhaps Sanscrit [sic]. He was fond of the natural sciences, and delighted in prisms and crystals, in tracing the veins of minerals, and the tilts of geological strata. He was especially fond of relics of antiquity, and had curious collections of Indian arrow heads, coins, medals, buttons, bullets, buckles, which had been found in his parish. These things, however, were his recreation and pastimes, not his serious objects of study. He loved and studied the word of God with great care, and was well versed in its noble lessons. In his prime his sermons were composed with great care, packed full of truth, and delivered from a manuscript. In his later years, he laid aside his paper and preached extempore, or at least without notes. He was an instructive, rather than an impressive preacher. He taught, rather than moved his audience.

In social life, with congenial companions, he was interesting, if the subjects of conversation suited him. If not he was silent. He was not self-assertive enough to be a leader, but he was too cautious to follow another leader blindly. He loved the Saviour, he loved the Word, he loved the Church, and he loved the cause of education. He had no patience with what he regarded as

error in doctrine, or corruption in morals.

[North Carolina Presbyterian, n. s.
v. 21 #1, 122, July 10, 1889]

DR. PLUMER'S STORY

On my way to the General Assembly at Nashville in 1867, I met up with Dr. Leighton Wilson, and Dr. Wm. S. Plumer, at Columbia, S. C. Immediately after my introduction to Dr. Plumer, as pastor of the Salisbury church, he began to recount his experience in regard to Salisbury, substantially in the following words:

"In 1827 I attended a meeting of the Synod of North Carolina in Salisbury. In company with some others I travelled in the public stage to the meeting of the Synod. On the same stage with us was a gentleman, who claimed to have been a soldier of the Revolution—a man who from his dress and conversation seemed to be a man of means and of liberal education. He could make himself an agreeable companion and entertained us with many reminiscenses of days long gone by. But he often gave utterance to infidel opinions, and was profuse in his denunciations of his fellow men, and complained bitterly of the treatment which he had received from them. In short he appeared to be a miserable misanthrope wearing out his closing years of life in hopeless bitterness of soul. We were all glad when we reached Salisbury, not merely because our tiresome journey was ended, but mainly because we would get rid of our infidel fellow traveller.

The sessions of the Synod were held in the Church, but public preaching was held under a bush arbor, in the northern part of the town, a few squares distant. I was sitting near the stand on Sabbath morning just before preaching, when I saw a venerable looking man come slowly walking down the central aisle. His long white hair hung down to his shoulders. He was dressed in homespun clothes, country made, and he leaned upon a long staff that came up to his breast. As he came near the stand a young man who was sitting upon a rough seat, and leaning against a tree for a back arose and with deference said to the old man, "Mr. Bass [sic], take my seat." "Oh no," said the old man, "I do not want to take your seat." "Oh yes, you must," said the young man, "I will get another." So he walked off, and left the old man standing there. Mr. Bass [sic] leaned his head upon the top of his staff for several moments, and when he lifted up his face, his eyes were filled with tears. Then he said aloud, "I don't know what to do. Everybody is so good to me. God is so good to me, and I don't deserve any of this goodness." The old man was the venerable John Bass [sic], a ruling elder of Back Creek church, a farmer of moderate means, and reverenced all the country around for his eminent piety. He too had been a revolu-

tionary soldier, but unlike our stage companion, instead of being embittered by the injustice and unkindness of his fellowmen, was overwhelmed with a sense of his own unworthiness, and the kindness of God and his neighbors. It was a striking illustration of the different effects upon the human heart of infidelity and of true religion."

J. RUMPLE.

[North Carolina Presbyterian, n.s. v. 29 #1, 553, October 14, 1897]

MEMORIAL OF FORTY YEARS.

On the morning of November 18th last, the Rev. Jethro Rumple, D. D., preached his quadragintennial anniversary sermon from the text: "And thou shalt remember all the way which the Lord thy God hath led thee these forty years." —Deut. 8:2.

The STANDARD sent its congratulations at the time and now publishes the sermon of the honored and belived [sic] pastor.

The order of services was as follows:

Hymn 563. L. M.
Hymn 573 C. M.
Psalm 137 (2) S. M., 1, 2, 5, 6.
Reading sixteen verses of Isaiah, 51.

Dr. Rumple's sermon is as follows:

Thanks be to God, this morning, for forty years of church life, and church work, and pastoral services; for half a score of revivals of religion, and for all the religious enjoyment and spiritual refreshment which the good and gracious God has vouchsafed to us.

The forty years which the Hebrews spent in the wilderness were simply a long and successful training school for the church and the nation. Utterly unfitted by their hard bondage and accompanying ignorance to be the founders of a free theocratic republic and the guardians of the true religion, God led them through a series of severe trials and vicissitudes, in order that they might train up the next generation for the responsible work of conquering their enemies and founding a peculiar nation.

And if our dwelling together as pastor and people for the space of forty years

shall result in the training of a generation that shall do nobler work for the Master, I shall rejoice that my labors have not been in vain in the Lord. And as I look upon the young people in the congregation, and remember their training, their readiness to receive instruction, and the zeal of many of them in the service of the Lord, I cannot but indulge the hope that there is a bright future before this church in the coming years.

The Lord required the Hebrews to remember the past, not for the purpose of self-gratulation or self-admiration, but rather for self-humiliation—"to humble them, to prove them, and to know what was in their hearts; whether they would keep his commandments or not."

And so the memory of our past is calculated to teach us that God's providence has led us, to excite gratitude to him for all his benefits, to encourage us to continue faithful in the service of God, and by the memory of past failures to correct our errors. May God grant that this may be the effect of this day's exercises.

Historical Sketch

It is impossible, at this late day, to name the first Presbyterians that lived in the town of Salisbury. The public officials and land agents were probably Church-of-England people. A number of the other names are evidently German. But some of the names have a decided Scotch-Irish flavor, and their descendants in later days were founders or members of the Presbyterian Church. Besides this, western Rowan was largely inhabited by Presbyterians; and it is probable that some of them were among the first citizens of Salisbury. But, as there was no organized church of any denomination for the first fifteen years of the town's existence, we naturally conclude that denominational lines were not so distinctly drawn in those early days. The Church of England and the Lutherans endeavored to organize in 1768; but little progress was made in church work during the eighteenth century. It was not until about the close of the first quarter of the nineteenth century that a real and permanent interest in church organization was manifested in the town. The different churches, as they now exist, were organized as follows:

The First Presbyterian Church, August 4, 1821.
St. Luke's Episcopal Church, 1823.
St. John's Lutheran Church, 1825.
Church Street M. E. Church, 1831.
Baptist Church, 1849.
Faith Reformed Church, 1898.

Of course most of these had members here, and two of them organizations that became extinct long before the present organizations were effected. The Presbyterians enjoyed occasional preaching here from 1777 by Rev. Samuel E. McCorkle, D. D., the pastor of the Thyatira church—sometimes in the court

house, sometimes in the old Lutheran church and sometimes in private houses. During these same years Dr. James McRee, the pastor of Centre church, preached occasionally in Salisbury. During the year 1803-'04 Rev. John Brown, D. D., taught a school here and preached regularly on the Sabbath. After him came Rev. Samuel Graham, D. D., and Rev. Parsons O. Hays, up to 1819.

But it was left for Rev. Jonathan O. Freeman, M. D., to effect an organization of the Presbyterian church. Dr. Freeman came to Salisbury as a teacher in 1820, and in the course of a year he gathered together a sufficient number of Presbyterians to form the nucleus of a church, and aided by Dr. John Robinson, pastor of the Poplar Lent [sic] church, he effected an organization on Saturday, August 4, 1821. The following thirteen were the charter members of the church, viz: Albert Torrence, Elizabeth Torrence, Hugh Horah, Mary Horah, Thos. L. Cowan, Alexander Long, M. D., Mary Long, John Fulton, Charity Gay, Ann Murphy and Margaret Beckwith. Tradition reports that the organization was effected in the old Lutheran Church, standing on a spot just inside the Lutheran graveyard, on the plot of ground where Thos. L. Cowan and family are interred. Three ruling elders were ordained at the same time, viz: Albert Torrence, Thos. L. Cowan and Dr. Alexander Long. Of these ruling elders, Mr. Torrence served four years, until his death in 1825; Mr. Cowan thirty years, until his death in 1851, and Dr. Long fifty-eight years, until his death in 1870. The church began its career without deacons, these being added thirty-one years later, when Dr. J. J. Mummerell [sic], James G. Cairnes, John D. Brown and Obediah Woodson were ordained and installed in 1852 by Rev. Archibald Baker, the pastor. But the young church was without a house of worship for five years. Sabbath services were conducted in the old court house, standing at the crossing of Main and Inniss streets, where the fountain now stands, while weekly prayer meetings were held in private houses.

Dr. Freeman remained here five years in all, and just before leaving for Raleigh, in 1826, he laid the corner-stone of the building that served the church until 1891, when it was torn down and gave place to your beautiful and commodious church, whose corner-stone was laid with solemn ceremonies June 29, 1891, at 6 o'clock P. M., and which was dedicated to the worship of Almighty God by the pastor, June 18, 1893, after an able and impressive sermon by Rev. Walter Moore, D. D., of Union Theological Seminary, in Virginia, from Exodus 25:8. In the five years of Dr. Freeman's administration fifteen more were added to the church, viz: Michael Brown, Isabella Maria Brown, Jane Troy, Catherine B. Troy, Elizabeth Murphy, Elizabeth Giles, Susan Giles, Margaret Dickson, Mary Gay, Mary Ann Reeves, Jane Trotter, Joseph Hall, Dr. John Scott, William Curtis and Mrs. Curtis—making thirty-five in all of white people, and in addition several colored persons.

In 1827 Rev. Jesse Rankin, a native of Guilford county, came by invitation to preach and teach. He remained four years, and during his ministry there were twenty-seven additions to the roll of communicants. From 1831 to 1833 Rev. Thomas Espy served the church, and dying in the latter year, he was in-

terred in the Lutheran graveyard—the only pastor that ever died while serving this church and the only one buried here.

From 1834 to 1836 Rev. P. J. Sparrow, D. D., served this church, and was then transferred to the Chair of Languages in the newly-established Davidson College.

Dr. Sparrow was succeeded by Rev. Stephen Frontis in 1836, who remained until 1845 (a period of nine years), and was succeeded by Rev. Archibald Baker, from Fayetteville Presbytery, who preached here from 1846 till 1859—a period of thirteen years.

On November 24, 1860, your present pastor, Rev. Jethro Rumple, was installed by a committee of Concord Presbytery, consisting of Rev. Drury Lacy, D. D., and Rev. D. A. Penick, Sr.; and this day completes the fortieth year of his pastorate. And to-day, with profound gratitude to God for all his mercies, and with deep humility under a sense of many shortcomings, I trust that both pastor and people will unite in remembering all the way that the Lord God has led us these forty years, and resolve that we will keep his commandments.

And just here it would be grateful [sic] to me to close before my own personal labors enter into the narrative. But your special request is for an historical sermon on the forty years of my pastoral service; and the first thing that naturally rushes into our minds to-day is the memory of

Our Sainted Dead.

When this pastorate began three of the former elders had passed away, viz: Albert Torrence, Thos. L. Cowan and Samuel Lemly, while another, Philip B. Sink, had moved to Alabama. The session of 1860 consisted of six members, viz: Alexander Long, Michael Brown, D. A. Davis, John Joseph Bruner, William Murdoch and Thomas McNeely. With these six brethren, all of them my seniors, it was my privilege to meet for a number of years. But they have all passed away from earth. Mr. McNeely, the quiet and devout, departed in 1866. He was followed by Michael Brown in 1871. Many here recollect his quiet and courteous manner and the finely-expressed prayers he made at the weekly prayer meetings. The venerable and kind-hearted Dr. Long followed in 1877. Pure in life, genial in manner, he was respected and reverenced by all who knew him. Dolphin Alston Davis came to the city in 1836, and was installed as ruling elder in 1839, and faithfully served the church until 1881—a period of forty-two years. A man of fine natural endowments and great strength of character, and with the courage of his convictions, he exerted a wide influence in the church and in the business affairs of the town for many years. Two of his sons entered the ministry and are here to-day, and one of his grandsons, the late Rev. J. Alston Ramsay, D. D., but lately passed to his rest. John Joseph Bruner was ordained to the eldership in 1848, and faithfully served the church until his death in 1890—a period of forty-two years. A man of inflexible honesty, he

was an influential element in public affairs for many years. The last of the six to depart was that devout and earnest servant of God, William Murdoch. He was a Scotchman from Ayrshire, with the accent of his native land strong on his tongue and with the sturdy character of his race in full force upon him. He was a lover of children, and for many years superintendent of the Sabbath-school. He was a sympathizing friend, kind to the poor, a devout Christian. He served the church from 1856 to 1893—thirty-seven years. These were the elders whom the young pastor met, and with whom he consulted for the welfare of the church for many years; and he feels that this brief tribute is due to their memory.

The remaining elders were ordained by the pastor in succeeding years; and did time and space permit, he would be glad to record a word of deserved praise for each of them.

At the beginning of the present pastorate, November 24, 1860, there were ninety-one resident white members of the church, besides a number of colored members, who separated themselves and formed the present colored Presbyterian Church under the jurisdiction of the Northern General Assembly soon after the close of the war between the States.

Of these ninety-one white communicants of forty years ago, only ten remain on the roll today. Their names are as follows: Elmira S. Shuman (received in 1832), Margaret S. Horay, Mary E. Shuman, Jane G. Brown, Ann Jones, Miriam C. Wiley, John A. Ramsay, Ann B. G. Brown, Barbara Gales and Katherine Henly. All the others have been received in the last forty years.

In looking over the roll of members received, it is seen that some years were far more fruitful in accessions than others. This period in the history of the church began under great difficulties and discouragements. Soon after the installation services were performed Fort Sumter was fired upon, President Lincoln called upon our State for twenty-five thousand troops, the State seceded from the Union, and the war began in earnest. Soon it was my sad duty to see the first company of Rowan soldiers (the Rifle Guards) gather in our church for a short religious service, and then file out of the church and up the street and depart for the war, many of them never to return to their homes again. Our hearts were filled with sad forebodings and fears, and our fears were realized, for many of them fell in battle or died of hardships and disease far away from home. After four years the baggle-scarred remnant returned, and after forty years there are not more than half dozen of them in the city to-day. And this was only the beginning of sorrows. Company after company and regiment after regiment organized and marched away to the war, thus draining the country of nearly all the able-bodied young men. And then the daily papers and daily letters from the front lines were full of accounts of hard marches and bloody battles, and deaths on the field of those whom we knew and loved. One would naturally suppose that these terrible events would move those that were left behind to seek their personal salvation; but the reverse was generally the result. There were more conversons [sic] among the soldiers at the front than

there were in the churches at home.

For about six months, at different times, it was my duty to serve as a missionary chaplain in Eastern North Carolina, on the Roanoke, and on the Rapidan, near Orange Courthouse, in Virginia. At the latter place, with the Thirty-fourth regiment in Scales' brigade, the soldiers built a tabernacle, which they called a synagogue, and for weeks religious services were held there and the Spirit was poured out and many precious souls were converted to God. When at last the Southern army was crushed by overwhelming numbers and the cause was lost, the soldiers returned to their ruined homes and fortunes. Then it was that our people began to think more seriously of spiritual things.

In 1866 the pastor was aided in a meeting by Dr. J. Henry Smith of Greensboro, and there occurred the first revival under his ministry here, and twenty were added to the church during that year.

The following year the venerable Dr. Nall preached for us about ten days, and thirty-four were added that year.

For six years more the number of additions was small, but in 1873 Rev. J. B. Mack preached a series of sermons here, and there were twenty-eight additions that year.

The next ten or twelve years were comparatively unfruitful, so much so in all the churches that the pastors of the Presbyterian, the Episcopal, the Methodist, the Baptist and the Lutheran Churches determined to unite in inviting the Rev. R. G. Pearson, D. D., to hold a series of services in the town. Dr. Pearson came in 1887, and the Murphy brick warehouse on Fisher St. was fitted up, and Dr. Pearson preached a succession of earnest and instructive Gospel sermons that stirred the town as it had never been stirred before, and a great blessing came to us, the memory of which still lingers in the minds of many who are here to-day. The Presbyterian Church received that year an addition of eighty-four to its membership, the Methodist Church about the same nnmber [sic] and the other churches smaller numbers.

There have been other revivals since that time, under the evangelistic labors of W. P. Fife, Weston R. Gales, Rev. Wm. Black and Dr. Guerrant. It is too soon to estimate the value of the services just closed under the preaching of Rev. Geo. R. Stuart. The converts of that meeting have not all been gathered in, but the good impression made in behalf of temperance, purity, and a higher plane of Christian living have been of inestimable benefit to the churches and to the town. We will not soon forget—may we never forget—the reformation of life, and the consecration to God, which the Evangelist so earnestly preached to us during those days of privilege.

In looking over the roll of communicants and the date of their reception into the church, we find the following by decades:

1st decade, 1860-1870,	additions.....	105
2nd decade, 1870-1880,	"	121
3rd decade, 1880-1890,	"	194
4th decade, 1890-1900,	" .(added thus far).	284
Total additions.....		704

Education.

This church has always been a liberal patron of education. It was organized by a professional teacher, and some of its first pastors were teachers as well as preachers. Rev. John Brown taught here early in the century, and afterwards was a professor in a South Carolina College, and ultimately the president of the University of Georgia. Dr. McCorkle before him was the principal of Zion Parnassus Academy, in Thyatira. Mr. Rankin and Dr. Sparrow were professional teachers. At the beginning of this pastorate Mr. S. H. Wiley was teaching an excellent school here, where most of the preachers who went forth from this church began their classical education. At the close of the war Capt. John E. Wharton, and after him Mr. Jesse R. Wharton, taught here under the auspices of the Presbyterian Church. Afterwards Prof. H. T. Burke, Mr. O. D. Davis and Mr. R. M. Davis conducted schools [sic] in our academy. A combination of adverse circumstances led to the final suspension of our male academy. It certainly was a sad mistake for our church to surrender the privilege so long enjoyed of conducting the education of our youth, and we are feeling in many ways the effects of that mistake. It is, however, a satisfaction to know that the work of female education is still under our patronage and supervision.

It was from our high school for boys that a noble half dozen of young men went forth to College, and from thence to the Seminary and into the gospel ministry. These were first, Rev. W. H. Davis, who has labored in the ministry faithfully for about thirty years, and who returns today to be with us on this interesting occasion. After him came his younger brother, Rev. John W. Davis, D. D., for twenty-six years a missionary in China, a translator of the Scriptures into the Chinese language and now a professor of the Greek language and exegesis in Columbia Theological Seminary. Next after these was the Rev. Branch G. Clifford, D. D. who for many years has successfully conducted a college for young ladies at Union, South Carolina. Then came Rev. Kiah P. Julian, for many years a home missionary in Lynchburg, Va., who afterwards preached for a short time in a church in Atlanta, Ga. But his life of service was short, and the Master called him to rest from his labors while the dew of youth was still upon him. After him came Rev. James Alston Ramsay, D. D., the son of Julius D. Ramsay, one of our faithful deacons, and grandson of the venerable elder, D. A. Davis. He was an excellent preacher, a faithful and beloved pastor, and skilled in business affairs, and for a number of years the honored Stated Clerk of the Synod of North Carolina. Beloved by his churches at Hickory and Newton, his useful life was brought to a close in the first month of the year 1900. We render a sad tribute to his worth today, and miss him

here, for doubtless he would have been present on this occasion had he been spared. And last of all, the Rev. James North Howard Summerell, grandson of the learned Dr. Elisha Mitchell, went forth from this church, and served various churches successfully, and is now the pastor-elect of the church of Washington, N. C. His sound and polished sermons are listened to with pleasure, and he has done good service for the Master. These six honored and useful ministers are the sons of this church, and are its cherished and beloved ornaments. The mother church to-day welcomes them to her bosom, and rejoices over the useful lives of her living sons, and renders the tribute of a fond remembrance to those who have finished their course. She has other sons preparing for the ministry in college and seminary, and she would send to them her greetings and her prayers that they may emulate the useful lives of those she has already sent into work.

The Church's Contributions.

This church has been for many years among the liberal supporters of all our benevolent causes through the regular channels of Christian beneficence, as well as in special outside directions. Many and urgent are the appeals that come to us from a distance for special contributions, she has responded mainly by individual contributions, but has been aided somewhat by the endowment fund bequeathed to her keeping forty-five years ago by Maxwell Chambers. It has been supposed by some that the church was supported mainly by this fund, and that our membership did little or nothing as individuals. The truth is that according to the will of Mr. Chambers, which the session has scrupulously observed, only one hundred dollars every year is allowed to be paid to the pastor's salary, as Mr. Chamber's perpetual subscription. The rest of the income from that fund is expended in other ways—in building houses, in repairs, and in gifts outside of our church. Several thousand dollars have been given to Davidson College, and one-half of the cost of this building was assumed by the session to be paid by this fund. The benevolent contributions of the church, as reported to the Presbytery, are all the individual gifts of the members of the church, except that in some cases the educational column has been increased by donations from this source.

It is a fairly well-founded opinion that church endowments are dangerous things, that they impair, if they do not destroy the liberality of the individual members. Recognizing this danger, the session have studiously and prayerfully labored to prevent such a disaster to our church, by spending the income from this endowment upon worthy objects in other directions.

That you may know the extent of the benevolence of our church I secured the services of Dr. I. H. Foust in preparing a compendious statement of what the church has contributed to various objects in the past forty years. The statement is in tabular form by years and by decades, but only the sum total will be given here and finally the grand total, that it may be seen what a church gives to the advancement of what is good in a community. I mention further that the statistics for 1860, '61 were not published and are not included in this statement.

Sum total contributed to Home Missions	$10,092 00
" " " " Foreign Missions	6,661 00
" " " " Education	27,137 00
" " " " Publication	664 00
" " " " Congregational	92,580 00
" " " " Miscellaneous	4,633 00
" " " " Invalid Fund	422 00
" " " " Pastor's Salary	40,000 00
" " " " Col. Evangelization	93 00
" " " " Bible Cause	123 00
" " " " Presbyterial	1,151 00
Total.....	$183,556 00

Upon this statement, we remark that it is only approximately correct. The Bible cause, for instance, was not reported upon in our minutes until about ten years ago. Colored Evangelization is also a new Cause, and was originally included in Home Missions. The sum total, at first glance, appears large, but when divided by forty, it averages not quite five thousand dollars a year, and when that is divided by two hundred, the average membership, it makes $22 50 per member each year.

Church's Activities.

Besides the Pastoral work of the Minister and Ruling Elders, the church has always carried on aggressive or benevolent work by means of certain organizations within her bosom. Sabbath Schools have been kept up all these years, presided over by church officers and aided by pious and efficient teachers. The Superintendents, as far as can be gathered, were Samuel Lemly, Thos L. Cowan, Wm. Murdoch, J. J. Bruner, Jno. A. Bradshaw, Samul [sic] H. Wiley, Julius D. McNeely, and for the last fifteen years, the Pastor, aided by efficient assistants, I. H. Foust, O. D. Davis. From 1860 to the present time, there has been a Ladies' Aid Society, whose special business it was to visit and aid the poor and afflicted, but which performed also other benevolent deeds. For many years there has been a Children's Mission Band, under the care of a devoted Christian lady, by means of which the children were trained to pray for and give to the cause of Foreign Missions.

A Circle of King's Daughters for the past ten years has rendered efficient service in the way of relief and charity to many good causes both at home and abroad.

The last organizations within the church for the past few years have been the Christian Endeavor Societies, both Senior and Junior. It is a source of gratification that these societies have lived and increased in numbers and efficiency and embrace many of the most active workers of the church.

A number of years ago this church erected a convenient Chapel on Lee street near the Railway depots, where services have been held on Sabbath days and during the week. One of our elders, Mr. E. B. Neave with a number of competent assistants, conducts there an excellent Sabbath School, and thus does much for religious instruction of the children in that portion of the town.

Four years ago the church undertook to establish religious services at Spencer, first by the Pastor personally, then by Mr. J. W. Goodman, a theological student and later by Rev. Jno. Wakefield, whose support has been mainly by the Salisbury church. A neat and commodious church building was erected by our people and a church of about twent-five [sic] members has been organized under the care of Mr. Wakefield. At the last meeting of Concord Presbytery, Mr. Wakefield was assigned for his whole time at Spencer, and other points contiguous to Salisbury. This work deserves and doubtless will receive liberal support, the nurturing care and the earnest prayers of the Christian people.

The New Church.

For 64 years the old church, begun in 1826, was the worshipping place of the congregation. The building was once enlarged, and afterwards modernized, but still remained somewhat old-fashioned in appearance. The older members of the church were pleased to the last with the old church and its hallowed associations. But for a number of years the younger portion of the congregation agitated the question of a new church. In 1890 the question was settled by the congregation in a general meeting, and it was resolved to erect a church upon the site of the former building to cost about $14 000. Plans were secured, and material collected, and the work begun in 1891. No contractor was employed, but instead a master mechanic from Philadelphia was secured, to superintend the work. Under his direction the present building was erected and dedicated to the worship of God in 1893. But so many changes and improvements were made in the original plan, that the entire cost, including the rebuilding of the organ amounted to about $22,000. It is tasteful, convenient and comfortable—a model of elegant architecture which will probably stand for generations to come. When Christ comes to make up his jewels, may it be found that many shall have been born into the Kingdom in this sacred edifice, and that the glory of the latter house in this respect shall exceed the glory of the former, even more than it exceeds in elegance and convenience.

This sketch would be incomplete without reference to the services of the noble Christian women of this church. From the beginning they have been active and zealous in aiding every worthy object. The Ladies' Aid Society has been in existence more than forty years. Its mission has been to help wherever help was needed. The sick have been visited, the poor relieved and worthy objects beyond our own bounds have been aided. They have been the most punctual and efficient teachers in our various Sabbath Schools, and the most regular and faithful attendants upon the ordinances, church and prayer meeting services. And it is the special joy of the Pastor's heart to-day to testify that the great

majority of our young lady members have refrained from attending the fashionable amusements and dissipations of modern society life, and instead thereof have found a purer and worthier pleasure in devoting their time and talents to objects more suitable to the character of those who are followers of Him who went about doing good.

In conclusion, my brethren: I have run over the history of our church fot [sic] the past eighty years, and more particularly for the past forty years, which I have spent among you. The church has grown from the little band of thirteen members to three hundred and fifty members, and has grown during the present pastorate from ninety-one members to three hundred and fifty. Each decade has shown an increase over the last. All this has been done, not because we have been especially zealous, but because the Lord Our God has led us all the way these forty years. Much more ought to have been accomplished. Past success should encourage us to labor and pray for the advancement of the Master's Cause. Past failure should teach us to correct our errors and to humble outselves before God.

One generation has passed away during this pastorate, and the advancing age of the second generation admonishes your pastor that not many years, at the best, are left for him to labor in. I came here with many misgivings as to my ability to serve you acceptably. But, I can make a statement with the most perfect sincerity concerning my pastorate here, and that is, that in the past forty years, I have never for one moment regretted that I accepted your call; and now it is my earnest desire and prayer to God that I may close my days among the people that I have served so long and loved so well, and that my grave may be among the sainted dead whom I have laid to rest in your cemeteries and who shall hereafter be laid there. And now may "the God of all grace, who hath called us unto his eternal glory by Christ Jesus; after that ye have suffered awhile, make you perfect, establish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

[Presbyterian Standard
v. 43 #8, February 20, 1901]

APPENDIX D

Additional Sources of Information on The Life and Work of Jethro Rumple

1. Scott, E. C. (comp.). Ministerial Directory of The Presbyterian Church, U. S., 1861-1941. Austin, Texas, 1942. P. 626.

*Rumple, Jethro—b, Cabarrus Co, NC, Mch 10, 1827; DavC, 50; T, 50-4; ColTS, 54-6; L, Jl 31, 56, 0, Ja 9, 57, Conc Pby; ss, Providence & Sharon chs, Conc Pby, 56-60; p, Salisbury, NC, 60-06; d, there, Ja 20, 06; DD, UNC, 82. Auth: "A History of Rowan County, NC", 81; "History of Presbyterianism in NC."

In the Ministerial Directory, Revised and Supplemented, 1942-1950 (Atlanta, 1950), the following information appears concerning Rumple's daughter, son-in-law, and grandchildren, on p. 697:

Vardell, Charles Graves—b, Charleston, SC, Fb 12, 1860; f, Rev William Gildersleeve V; m, Jane Dickson Bell; w, Linda Lee Rumple, Salisbury, NC, Oc, 91; chdn: Charles G, Jr, Elizabeth (Mrs W B McNett), Jane Dickson (w of Rev J J Murray), Margaret (Mrs Alexander Sprunt Jr), Ruth (Mrs Gaston Gage), Mary Linda (w of Rev Ellison A Smyth); US Dept of Agri, 2 yrs; OberC, 2 yrs; DavC, BA, 85-8, DD, 98; PTS, 88-91, grad; L, May,91, New Bruns (USA) Pby; O, Ju 21, 91, Albe Pby; p, New Bern, NC, 91-6; pres, Red Spgs Sem (now FloMacC), 96-30, pres em & prof, Bib, 30—; Mod, Syn NC, 02.

2. Withers, W. A. (ed.). The Semi-Centennial Catalogue of Davidson College, Davidson, N. C., 1838-1887. Raleigh, N. C., 1891. P. 36.

Jethro Rumple (S.), 1827, Phi., Cabarrus county, N. C., '47.

D. D. '82 Univ. N. C. Student Columbia Theol. Sem. '54-'56. Pastor Sharon and Providence Churches, '57-'60, and since '60 Salisbury, N. C. Trustee of Dav. Col. more than twenty-five years. Director Union Theol. Sem., Va. Author "History of Rowan County, N. C.", "Historic Sketches of Presbyterianism in N. C." One of the assistant Editors of the Presb. Encyclopedia, published by Dr. Nevin in '84. Wrote nearly a score of the N. C. articles. Salisbury, N. C.

In this summary, (S.) means Salutatorian; Phi. means Philanthropic Literary Society; Cabarrus county was the place of Rumple's residence on entering Davidson; '47 means the year of his entrance at Davidson. In this volume it is also noted that Rumple was elected a trustee of Davidson College in 1858 (p. 6); that he was elected Secretary of the Board in 1878 (p. 1); and that he was Treasurer of the College 1876-1879 (p. 2).

3. Rumple, Jethro. A History of Rowan County, North Carolina, containing sketches of Prominent Families and Distinguished Men, with an Appendix, Salisbury, N. C.: J. J. Bruner, 1881. [Republished by the Elizabeth Maxwell Steele Chapter, Daughters of the American Revolution, Salisbury, N. C., Raleigh, N. C., 1929.]

Includes "Sketch of Author," written by his daughter, Mrs. Linda Rumple Vardell, pp. 13-18, and picture of Rumple, facing p. 13. Notices and reviews of this book appeared in the North Carolina Presbyterian, n. s., v. 14 #712, August 31, 1881; #721, November 2, 1881; Christian Observer, v. 61 #5, February 1, 1882; and Southern Presbyterian Review, v. 33, April, 1882, p. 426.

4. First Semi-Centenary Celebration of Davidson College. Addresses, Historical and Commemorative, Delivered at the Annual Commencement, Wednesday, June 13, 1887. Published by Order of the Board of Trustees. Raleigh, N. C., 1888.

"Historical Sketch," by Rev. Jethro Rumple, D. D., pp. 25-70.

5. "Rumple, Jethro, D. D.," Encyclopedia of the Presbyterian Church, Alfred Nevin, editor, Philadelphia, 1884. P. 786.

Includes picture (see Frontispiece of this volume). Some material from this article is quoted in the sketch of Rumple which appeared in the North Carolina Presbyterian, November 28, 1895; this article was also used by the Committee of the Session of the First Presbyterian Church, Salisbury, in writing a sketch of Rumple's life. See above, "The Author," pp. iv, v-x.

6. Craig, D. I. A History of the Development of the Presbyterian Church in North Carolina, and of Synodical Home Missions, together with Evangelistic Addresses by James I. Vance, D. D., and others. Richmond, Virginia, 1907.

Rumple as agent for Foreign Missions, 1862, p. 32; Synod's action

appointing the committee to study the aggressiveness of the Presbyterian Church in North Carolina, 1875, p. 40ff.; Synod's action in 1877, ordering publication of an abstract of the Committee's report, together with text of this abstract, pp. 42-43; Rumple added to Evangelistic Committee, 1878, p. 45; Rumple and the synodical jurisdiction case, 1881, pp. 48-49; Rumple appointed to Synodical Evangelistic Committee, p. 50; Rumple appointed to synodical commission to act on the establishment of an orphans' home, 1888, p. 58; Rumple as president of the Board of Regents of the Orphans' Home, and his continuing relation for fifteen years, p.113; Rumple urges establishment of parochial schools, p. 120.

7. Shaw, Cornelia Rebekah. Davidson College. New York: Fleming H. Revell Press, 1923.

Extract from Rumple's historical address, 1887 [see 4 above], p. 40; Rumple states in an address in 1892 that only three members of his class at Davidson were "avowed Christians," p. 57; extract from an unsigned sketch entitled "Davidson in the Forties," found among Rumple's papers, pp. 59-61; mention of Rumple's historical address in program of commencement exercises, June 12-16, 1887, p. 163; Rumple Dormitory, p. 177; mention of long years of service on the Board, p. 194; Rumple describes curriculum at Davidson as he remembered it in the late forties, pp. 199-200.

8. Lingle, Walter L. Memories of Davidson College. Richmond, Virginia: John Knox Press, 1947.

Extract from Rumple's historical address, 1887, p. 20; anecdote of Rumple as catechist, p. 77; mention of Rumple dormitory, 1903, p. 91.

9. Miscellaneous. The following references do not include letters of an official nature which appeared over Rumple's signature, board reports, etc. (Note also the articles on pp. iii-xii of this volume).

North Carolina Presbyterian, n.s., v. 17 #855, May 28, 1884; #857, June 11, 1884; #861, July 9, 1884; #862, July 16, 1884; #868, August 27, 1884. Rumple and L. C. Vass attend World Presbyterian Alliance in Belfast, Ireland.

North Carolina Presbyterian, n.s., v. 18 #892, February 11, 1885. Rumple recommended for presidency of Davidson College in extract from Charlotte Observer.

North Carolina Presbyterian, n. s., v. 20 #1,015, June 22, 1887. Description of the commencement at Davidson College, 1887, at which Rumple delivered the historical address. In column entitled "By The Way," same issue, mention is made of Linda Lee Rumple and her musical abilities.

"The Great Revival in Salisbury, N. C.," Christian Observer, v. 66 [#48], November 30, 1887. Description of a revival at Salisbury, under the leadership of R. G. Pearson.

"'Orphans' Home' Versus 'Orphanage'," North Carolina Presbyterian, n. s., v. 25 #1,309, February 9, 1893. Letter in which Rumple gives his views on naming the institution at Barium Springs.

North Carolina Presbyterian, n. s., v. 25 #1,331, July 13, 1893. Rumple recommends T. R. Sampson as evangelistic speaker on the basis of his visit to Salisbury.

"Albemarle Presbyterial Map, Next Meeting of Synod—Grand Missionary Expedition—Who Will Go?", North Carolina Presbyterian, n. s., v. 25 #1,337, August 24, 1893. Rumple proposes evangelistic itineration within the bounds of Albemarle Presbytery by members of Synod in connection with their meeting.

North Carolina Presbyterian, n. s., v. 26 #1,385, July 26, 1894. Death of Rumple's son, James Walker, by drowning, in Virginia, with mention also of accidental death at Davidson College earlier of his other son, Watson Wharton.

"First Presbyterian Church, Salisbury, N. C.," North Carolina Presbyterian, n. s., v. 29 #1,555, October 28, 1897. Rumple as pastor in Salisbury, N. C.

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All towns, cities and counties are in North Carolina unless otherwise stated. All places in Scotland are listed under Scotland. Particular Presbyterian churches in North Carolina are listed under Presbyterian Churches (Meeting Houses, Preaching Points) in North Carolina. Synods and Presbyteries are listed under Presbyterian Church. Where the author has indicated that a person was a ruling elder or a deacon, the name is followed by the notation (re) or (d).

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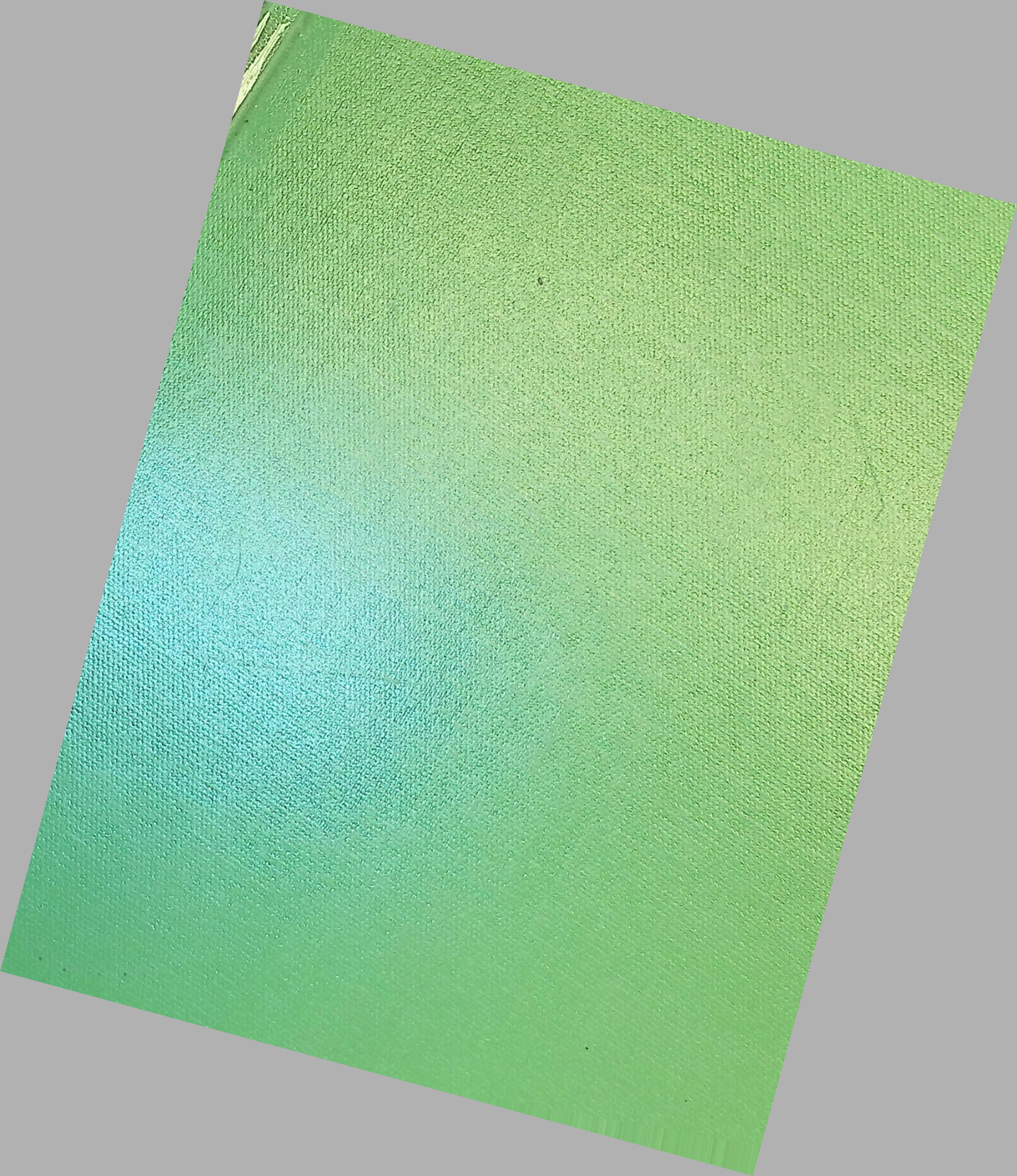
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